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Ready for the Fun Trail

PERSONAL HELP FOR BOYS

A Book of Gripping Interest to Active, Ambitious Boys, furnishing Fun, Instruction and Entertainment, and Pointing Out How to Attain the Strong Body, Mind and Character That Fit a Boy to Take a Man's Part in the World; Including Many Vital Subjects of Interest on Which He Wants More Knowledge, Together With Such Counsel and Help as Will Better Enable Him to Understand Himself During the Puzzling Transition from Boyhood to Manhood.

By

LOUISE FRANCIS SPALLER

Author, Editor, Lecturer, Traveler

Supplementary Chapters on the Story of Life

BY

PROF. T. W. SHANNON, M. A.

Author, Shannon Purity Series

*Volume III, Book I
of the Personal Help Library*

This set is comprised of Volume I, The Sex Challenge Answered; Volume II, Personal Help for Married and Parents; Volume III, Personal Help for Boys and Young Men; Volume IV, Personal Help for Girls and Young Women

THE S. A. MULLIKIN COMPANY, Publishers
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FOREWORD

This book is written for that noisy, fun-loving, mischief-finding, contrary, lovable being known as a Boy. It seeks to be a pal to him while he is passing through the most misunderstood period of his life, the second of the Seven Ages of Man, or from about ten to sixteen.

The healthy, normal boy of today is two-lunged and two-fisted and very much alive to the fun there is to be had in his world. If he could, he would sleep with his eyes open and his clothes on so he would not miss any fun that might come along. When he finds no opportunities to use his tireless energies in wholesome ways, he is liable to get into harmful mischief. If scientists, psychologists, teachers and parents analyze, measure and discuss him as a problem, then, surely, the boy faces at least as much of a problem in trying to understand the instincts, feelings, emotions and impulses of his rapidly developing life. Not being understood by others and

the lack of proper self-knowledge have prevented many boys from getting a fair chance to live their lives in the way that naturally would have made them happy boys, and self-reliant, useful, masterful men. The future of many a boy is blighted because, at the most critical period of his life, his active energies and awakening instincts that call insistently for expression are not directed into the right fun channels.

The motive that inspired each paragraph of this volume has been to reveal a boy to himself; add to his own resourcefulness; suggest entertaining ways of self-expression; acquaint him with proved ways of developing body and brain, and give him the practical instruction and self-knowledge that he craves today and needs tomorrow to fit him to take a true man's part in the world and play the game squarely and successfully.

The aim has been to write a volume whose style and subject-matter would be sufficiently in tune with the real feelings and interests of the regular boy of fun, disorder, eats and questions, that the message would not be repellent, like a dose of medicine, but something he would linger over with interest and a

smile, instead of squirming away from it with a wry face. To do this has required a sympathetic companionship with boys on the Fun Trail as it is known and traveled by them. The path may be somewhat jagged and, at times, too helter-skelter for adults, but as boys come first in all that is given in this volume, the author will have to trust to the indulgence of those who have passed beyond Boyville.

The majority of books that discuss boyology are addressed to parents, teachers and welfare workers. Very few talk to the boy. The author has often inquired why this is so, and has been frequently told but never convinced that while a book of "Personal Help for Boys" was most desirable, the boy could not be helped with such subject-matter in book form because he could only be reached through direct personal contact and the spoken word.

I have received many evidences and direct assurances of having reached the hearts and the confidence of large numbers of boys addressed by me from the public platform and in private talks, for which I am grateful and glad. As far as is humanly possible to tran-

scribe one's self when that self speaks spontaneously and never twice alike, my wish has been to transfer to my text the style and matter used in my talks to boys. The writing has been a joyous contribution and a blessed privilege. I have earnestly tried, and hope I have succeeded, in conveying sufficient reality to the printed page to hold the boy and give him a book he will read, finding in it the self-knowledge he is groping for, and a better understanding of the trying problems that often distress him in his early adolescence.

I can not allow this volume to go to press without voicing my gratitude to the various national organizations, parents and others who are devoted to boys, for their kindness in sharing with me their experience of years, at the same time acknowledging my indebtedness to the authors and publishers from whose text I have quoted for the purpose of interesting my boy readers in the value of their productions.

LOUISE FRANCES SPALLER.

San Francisco, California,
December 7, 1920.

PUBLISHERS' PREFACE

The purpose of this volume is to fulfill the promise of the title by actually supplying Personal Help for Boys. For years the demand has been increasing for a book that would reach the lives of boys while passing through the critical stage of early adolescence. The need has been for a message of such interest and closeness to the real feelings of a boy that it would hold his attention and give him the counsel and help on matters about which he is eager to know more; direct his instincts, feelings and emotions, and utilize the habit-making period of his youth to better fit him for the activities of his manhood. The publishers feel that the authors of this volume have signally succeeded in meeting this need.

Mrs. Louise Francis Spaller writes out of a very definite and practical experience. For many years she was actively engaged in business and attained her success through applying the truths she has passed on to the boys.

Mrs. Spaller began her career as a journalist, and was later associated in lecture work where she met and counselled with thousands of parents and young people who came to her for help in the solution of their problems. The truths presented by her are based on a positive knowledge gained through over twenty years of the study of psychology and kindred subjects, demonstrated and verified in the lives of the many she has been privileged to help.

Mrs. Spaller's message is alive with the sense of comradeship and rich in the understanding of the boy because of her close sympathy with the enthusiasms, interests and problems of her own son who is passing through the years of which she writes. Those who have met her or heard her speak from the platform will feel she has reflected much of her pronounced personality to the printed page and accomplished her desire of transmitting the style and manner that have won for her the love and confidence of those with whom she has talked face to face.

Prof. T. W. Shannon, A.M., is a lecturer of national reputation, and has for many years worked with boys, helping them in their vital

personal problems. For eight years he was a teacher of biology, and speaks with authority on the subjects wherein he is best qualified to give timely instruction. From his wide experience he has given just the intimate self-knowledge that boys in early adolescence need, and no more.

"Personal Help for Boys" is now sent forth by the publishers with the faith that many thousands of boys will read it with keen enjoyment and find in it just the information and help they want to better enable them to understand themselves, develop and maintain their physical, mental, social and spiritual qualities, and aid them to attain the coveted boon of a happy, successful manhood.

THE PUBLISHERS.

Cincinnati, Ohio,
December, 1920.

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Personal Help for Boys

CHAPTER I

HUNTING FOR FUN

**The Tale of
a Terrible
Tail**

"If you will make that young harum-scarum Ralph behave to-day, and keep *him* straight, I will take care of Tom, Pedro, Jose and the other young rascals, and the entire town besides!" This was the abrupt greeting of Judge Garwood as he walked into my newspaper office early on the morning of July 4th. The Judge was the city marshal of the little town of Cassville, and very much alive to the dignity of his position as an officer of the law. He was a would-be terror to all boys whose active energies sometimes led them into playing pranks. Bang! went his fist on my desk to emphasize his words, and at the same instant I heard Ralph's secret whistle that always told his pals, "Something doing!" Looking out of my office windows, I saw Ralph tying a bunch of firecrackers to the tail of the Judge's splendid saddle-horse! Pedro was holding a

lighted punk, and other members of the gang were hiding in the alleyway next to the post-office, eagerly waiting for the fun to begin. Szzzz-Bang!!! and off started the bunch of firecrackers in two senses of the word, for while they crackled like gatling-gun fire, they were being carried away at the swiftest gait the Judge's horse ever made! He seemed to be making a desperate effort to establish a safe and comfortable distance between himself and his terrible tail, which was shedding exploding firecrackers with a rapidity that equalled the action of his terrified legs. The Judge wheeled about instantly, caught sight of Ralph, ripped off some language not suited to a judge's grave dignity, grabbed another mount that was standing nearby, and chased after his own terrified animal.

**Judas
Night**

The Judge kicked up a heavy cloud of dust. Perhaps the memory of some of the past pranks of the boys fed his anger and hastened his speed. He may have remembered Judas Night with its wild capers, that, in our little California town, with its Spanish population, furnished as much sport to real boys as a Fourth of July and Hallowe'en rolled into one. I recalled the last

Judas Night, when the boys had worked the bigger part of the night to make it a success. The Enterprise Gang had been busy for days in advance, getting ready a big effigy of Judas Iscariot and other fixings for the celebration.

**When the
Real Fun
Began**

The real fun began after the villagers had gone to sleep. All the available ploughs, cultivators, lawn mowers, buggies, hen coops, and other farming implements that could be dragged or carried, were then brought to Main Street to build a corral, as a pen for live stock is called in the West. Here they brought goats, cows, pigs, dogs, and other domestic animals. Pigs were shoved into hen coops, and dogs and cows and horses were tied together. Every cow that had a bell was robbed of it and the bell tied to some other animal. Everything that could be, was turned wrong side up, or inside out, and tangled, turned, and twisted into every possible kind of a mix-up. Store signs that could be dislodged were torn down and made to change place with their neighbors so the doctor's office was labeled as an undertaker's establishment, the bakery as a wood yard, the dentist as a butcher, the butcher as a saddler, etc. High above the corral they hanged the de-

spised Judas, with a fiery message to Judge Garwood and all other meddlers with boys' fun.

The Final Touch of Triumph Next morning's gathering of vexed, annoyed, plagued, amused, and angry law-and-order citizens added the last touch of triumph for the mischief-making boys. The glory was complete when every rightfully suspected boy had someone call him new names, or chase him in an effort to administer a good, old-fashioned dose of "strap oil."

The Enterprise Gang The boys that called themselves the Enterprise Gang were usually in most pranks that were played in the town. They had taken the name "Enterprise" from the title of my newspaper. In the early days of the West, an editor who believed in the right had many chances to show, by his writings, his courage and daring—elements that the gang admired. My paper had got itself a reputation for these qualities. I allowed the boys to use a room back of my office for their meeting place.

The Leader and His Pals Ralph was the leader of the gang, made so from the time when, shortly after his arrival as a new-comer in the

town, four bullies had hunted him out to give him a licking. He got into a corner of the back-yard fence when he saw them coming, and from here he pounced on the four of them and gave them such a thorough and unexpected thrashing that any gang of boys would have wanted him as a leader. Pedro, Jose, Tom, Nick, Bud, and Shorty, were the other members of the gang—ages from twelve to sixteen. Shorty always had an eye open for good things to eat, and knew where the fruit hung over the fences, and where there were fences easy to crawl through in orchards or groves where the fruit did not grow as conveniently as it might for a boy's needs. Pedro was a steam engine that needed the whole gang to help him let off steam. Jose was trail-finder and was always planning new adventures. Tom was a born clown who, by his capers, often got the gang out of trouble when in tight places. Nick was a natural mechanic and always inventing new ways of doing things. Bud was the literary genius of the gang, and Ralph, the leader, possessed most of the traits of the others, many of them in a stronger degree. Hunting for fun, adventure, or anything interesting, was what kept the boys together.

**Keeping
the Peace**

So I was to "make that harum-scarum Ralph behave," and the Judge would do the rest! Inwardly, I laughed. Evidently the Judge knew the task he was facing, if required to hold the boys to his Puritanical ideas on the Glorious Fourth, when Chinatown was only two blocks away and firecrackers sold there at two packages for five cents, with no law to prevent you firing all you could buy! But I knew my boys. I suggested a watermelon feast down at the cove where we would all go fishing. It made a hit, and soon there were two and a half miles between my peace disturbers and the sleepy, old town. The fish bit fine, and it kept me busy baiting the hooks and taking them off while the boys pulled them in. A fisherman had a hut near the beach, which, with its belongings, was always at the disposal of the gang when the owner was away. Here we cooked and ate our fish, and then told stories around the fire until time to make tracks for home.

**Hunting
for Fun**

The pranks of Judas Night, and similar pranks of boys, are bound to be annoying to the average grown-up, but every boy who takes part in such mischief is just hunting for fun and finding it in his own

way—the best way he knows. Hunting for fun is something that you, too, are doing, if you are a regular boy. If you do not love fun and adventure, and feel the strongest kind of impulse to have your full share, there is some part of your boy-self that has yet to grow, if you are to become a real man. I am a pal of all boys who are hunting for fun. Hundreds of them have allowed me to share a corner in their good times and told me many of their desires, because, they said, I seemed to know “how it is with a feller.” I, and Growler, the office cat, were duly initiated and became honorary members of the Enterprise Gang. Growler survived, because he had the proverbial nine lives, and I—well, I am still alive to tell the tale, but I am not telling any secrets on the boys!

**Growler
and the
Looking
Glass**

Growler, regularly every day, used to look at himself in a small mirror on my desk, and up would come his back and his tail would bristle, and he was instantly ready for a fight. He never seemed to recognize himself. Today, as I look into memory's looking glass, I see in it so many pictures and stories and things I talked about to the boys, when we were taking

hikes across country, when fishing, or gathered closely together around a crackling camp-fire! As I look into this mirror, I can not tell just what I said to the Enterprise Gang, for that was more than twenty years ago. My memory, in this, is like Growler's. But I do know that all I see is connected with fun that you may have and that you may share with other boys. I am reaching back into these memories that *you* may find more fun on your fun-hunting trips.

"Be Prepared" The motto of the Boy Scouts of America is "Be Prepared." I wish all boys would have gumption enough to make it *their* slogan. "This means," as explained in the Scout's handbook, "that a Scout is always in a state of readiness in mind and body to do his duty. He seeks to prepare himself for anything—to rescue a companion, to ford a stream, to gather firewood, to help strangers, to distinguish right from wrong, to serve his fellowmen, his country, and his God—always to 'be prepared.' "

On the Fun Trail My purpose in writing this book is to help boys find the Fun Trail that ought to be found in every well-ordered life; to help them understand themselves; and

to find the clean, straight path where each fellow carries his own pack, is a true sport, and keeps his conscience for his guide. How to do this has in it, each day, all the fun of a new adventure. The way leads to a worthy manhood and to happy habits of living. The boys of the Enterprise Gang called me Lou. As the same Lou I want to go with you along the trail that every boy journeys from ten to sixteen, and help you, as a loyal pal, to find all the fun there is on the way—fun that it's up to you to find, if later on you are to grow into a strong and successful man. Life is the greatest of all great adventures—and to face it squarely and win out all along the way means something mighty interesting all the time, and something doing for every eager mile of the journey.

CHAPTER II

THE FUN MAKERS

Fun and Fireworks

How would you enjoy the fun of fring firecrackers for seven days and nights? This has been going on the past week in Chinatown, San Francisco. It has been the celebration of the Chinese New Year, and thousands upon thousands of firecrackers have gone up in noise and flame and smoke. The senior Chinamen are supposed to fire the crackers to chase away evil spirits, but the boy "chinks," like all other boys, are not so interested in devils as in the fun of chasing something they can see, and saying "Happy New Year" with the noise. The Chinamen make a specially big scare, that must chase a devil a great many miles, by fastening a great number of firecrackers together in a long string. One afternoon this week, a group of young Chinamen, evidently college students, fired a mass of hundreds of thousands of crackers that made a racket like a big battery of rapid fire guns in action, which lasted for over an hour without



Let Them Play Together



Delighted

a moment's let-up, and made such a noise that you could not hear yourself yell two blocks away from where the din occurred. Along with the smaller crackers, they fastened, at intervals, some very large ones that made a noise like cannons. What would have happened to Judge Garwood's horse if a bunch like this had been fastened to his tail? He would have been running yet!

**What
Attracts
the Boys**

The annual celebration in Chinatown attracts many tourists. For some reason, lots of boys are there, too. You, being a boy, probably can guess why. When strings of thousands of crackers are fired off at once, there are always many that fail to go off, but the boys see to it that this failure is remedied. Their pockets bulge with crackers that they grab out of the mass of exploded ones, many of them with perfect fuses. During the celebration, the buildings are decorated with thousands of American flags, along with the black, white, blue, yellow and red barred flag of the Chinese Republic. Branches of early-blossoming fruit trees, pots filled with Chinese lilies, and other oriental blossoms, literally line the main streets, and pushed in between are many little stands on which all man-

ner of Chinese confections are temptingly displayed. From awnings, doorways, and street corners hang immense and wonderful gauzy lanterns with many kinds of weird pictures of dragons, animals, men, women and Chinese inscriptions. The clanging of gongs and the rattle of high-pitched drums in the Joss houses, the squalling and squeaking notes of their musical instruments—which ought to be able to drive the devil away also—the burning of incense and holiday candles, the window displays of ferocious dragons, big-eyed biting cats made of porcelain, ancient gods, and many other curious objects from the Orient, with the holiday spirit everywhere evident, all combine to interest the tourists; but I suspect the firecrackers furnish the greatest attraction for the boys. They supply him with ammunition with which to chase a rival gang, giving a fine imitation of a real battle, and they are dandy for making the unsuspecting sightseer jump. However, with all the fun-making firecrackers lying around everywhere and waiting to be pocketed, some boys actually walk through the streets that are strewn from end to end with them, and find only a few, just as it is with some grown-up folks finding fun in the world.

**On the
Trail
of the
Real Fun-
Makers**

Life has many Fun Makers scattered all along the trail, but not all of them are as noticeable as the bright, red firecrackers. Not to find them is to miss lots of the real fun of living. Physical rightness and health are very real Fun Makers. It is up to every fellow to make the very best he can out of himself physically, which will give him man-power and self-reliance, and keep the world from getting his goat.

**Abraham
Lincoln's
Boyhood
Home**

On one of my eastern trips, I went to see Lincoln's early boyhood home. It was a crude cabin, with plenty of cracks that let in lots of fresh air, and no better than many a boy's gang has built for its meeting place in the woods. But this cabin sheltered one of the world's great heroes, just as will some of the gang's cabins. I remained in the vicinity of Springfield, Ill., for some time, and met men and women who knew Lincoln as a boy. All had something good to say of him, but the one common thing that everyone seemed to remember was what a *strong boy* he was. In manhood, he could lift more pounds, perform more labor, and endure more draughts on his strength than any man he knew. His mind was as strong and active as

his body, and he could study or read for half the night and keep it up for weeks without fatigue.

**Lincoln's
Motto**

It was *in his boyhood*, Lincoln claimed, that he stored away the surplus of health and vitality on which he drew in later years as easily and as steadily as he drew his breath. He said that his fine physical manhood rested on the fact that in his early life he worked hard, ate simple food, had plenty of fresh air, plenty of sleep, *and did not indulge in luxuries of any sort*. His motto was "Health is Wealth"; and so, when he could command ease and luxuries, he still continued his boyhood habits of working hard, eating wholesome food, and getting enough sleep.

**"Great
Heart"**

Rudyard Kipling, at the death of Theodore Roosevelt in 1919, wrote a poem in which he called this brave leader that all men have honored, "Great Heart." Roosevelt, as a boy, had a big handicap. He was sickly, and his eyes were so poor that he had to wear glasses all his life. But he was wise enough to know that, if he expected to have his share of fun in the world, he must build up the Fun Makers by developing a

strong body. He decided to become an athlete. Day by day he took regular exercise, was careful about his eating, and refused to drink or smoke. He learned to box, and men who boxed with him said, "He's mighty handy with his fists." He went to Wyoming and became a bronco buster in spite of the fact that they poked all manner of fun at him in the beginning. He became a crack shot, and later, when hunting big game in Africa, had many thrilling adventures. He had the grit and will-power to keep up his daily training; and, the result was, he built a weakling of a boy into a giant of a man. When last I talked with him, he was so full of health and power that he looked as though he could lick the world in a boxing match and take any kind of a punch without quitting or whining.

**Developing
the
Fun-Punch** Roosevelt's life shows what every boy can do with his body, if he has the *desire* to cash in on the many big things that are packed full of fun for the man who is strong and well. Any boy, unless a helpless cripple, can build up a healthy body, develop his punch, and become a strong man able to hold his own in fun, fight or work.

**Fun
Destroyers**

When out for fun, the first thing to guard against is to have no "kill-joys" or whiners in your crowd; and when a fellow is after fun, he don't want any "dead ones" along. Enlistment officers will not accept a young man for military service if he has poor teeth, poor eyesight, or if his feet trouble him. These same things cheat a boy out of his rightful share of fun, so if you want to have your full share of good times all your life, you must prevent these things from handicapping you.

**First
Cousins
of Mr. H.
M. Woggle-
Bug, T. E.**

When you were younger than you are now, I suppose you formed the acquaintance, in "The Marvelous Land of Oz," of Mr. H. M. Woggle-Bug, T. E., whose initials and degree stand for "highly magnified" and "thoroughly educated." There are many cousins of Mr. Woggle-Bug, germs that are so thoroughly educated in mischief-making that they spend their time biting ragged holes in perfectly good health. Where they get in easiest is the teeth. Here they woggle and burrow and dig until they get inside, and then they bring the awful pain of toothache, or get at the roots of the teeth and cause even worse trouble

that, later on, reaches to the farthest joints of the body. You can stop all this by being a better fighter than the harmful germs. Gee after them every night and morning with a good toothbrush, at night using a tooth paste or a dental cream that is free from grit or pumice, and wash them out by brushing the teeth in all directions. If the bugs have a start on your teeth, get a dentist to stop the holes, the sooner the better, for good grinders are necessary for fun and health. Roosevelt had teeth that looked as though he not only could kill an enemy, but eat him.

A Fight
with
Woggle-
Bug's
Cousins

Many first cousins of Mr. Woggle-Bug are swirling around in the air and landing everywhere.

When breathed directly into the mouth and lungs they are apt to cause sickness. Like to set traps? Well, you can set one every time you breathe, by drawing the air through your nose and catching the germs in the moisture inside the nostrils. Breathing through the nose has another advantage; it warms the air so it does not chill or irritate the throat or lungs, which are more or less sensitive. If you have difficulty in breathing through the nose, there may be some growth that needs

to be removed. To be a good boxer, runner and climber, and enjoy the many sports that require one to keep his wind, and to keep your health, it is necessary to breathe habitually through the nose.

**A Good
Life=Habit**

The Woggle-Bug family is very persistent in getting on the hands and under the nails. Much illness would be prevented if everyone were compelled, as are the Japanese soldiers, to wash the hands before eating. Be a law unto yourself in this, and make it a life-habit.

**A Horse
Is as Good
as His
Feet**

A horse is as good as his feet, was a common saying before the coming of the automobile. It is as true of a boy. A good general in an army takes as much care of his men's feet and stomachs as he does of their ammunition. In my zigzag journeys through Europe, how much fun I would have lost had my feet failed me! Hundreds of the most interesting spots were to be seen only by those who could hike to them. A boy's shoes should be a right fit and feel comfortable. If either too big or too tight, they cause corns or blisters. The shape of a shoe should be like the natural

foot—broad at the ball and wide enough for space between the toes. The Boy Scout and Army last follow this principle, and are therefore good. Walk correctly, which is with the feet pointing straight ahead, and never turning outward.

**Track
Yourself**

Robinson Crusoe discovered his good friend, Friday, by following his footprints in the sand. If you will look at your tracks when barefoot, you can find out if your *feet* are *good friends* without any tendency towards "flat-foot," which is the most common kind of foot trouble. If your foot is free from this, the inner part will make no mark when you walk on hard sand or a dusty road. The following exercises are practiced by the Boy Scouts to strengthen the arches of the foot when there is an inclination towards flat-foot: (1) turn toes in, raise the heels, and come down slowly on the outer borders of the feet; (2) walk with heels raised and toes pointed inward, or walk on the outer borders of the feet, inner borders turned up. Keeping the feet clean has much to do with keeping them in good condition. Boric acid dusted on them tends to correct perspiration and odor. Avoid damp socks, and change them frequently.

**Abusing
Your
Best
Friend**

The eye adds to a boy's fun every moment he is awake. It is next in importance to his vital organs, and yet most boys abuse it unmercifully. Heeding a few simple rules will do much to keep the eyes fit. When reading, try to get a good, steady light, and let it fall over your shoulder—over your left one when writing. Do not face the light when using the eyes. To read when lying down, or by a dim light, is injurious. When using the eyes in steady work, rest them at least once an hour by looking off into the distance. Avoid rubbing the eyes with dirty hands or a common towel, as painful diseases of the eye are often got in this way. If there is dimness of sight, headache over the eyes and in the back of the head, styes, or red lids, the trouble usually is due to eyestrain. This can be removed by correctly-fitted glasses, but they must be had of an expert. Those bought in a store may permanently injure the sight.

**Feed and
Fun**

The boy who does not connect feed and fun, is lacking something that goes into the make-up of every real boy. Feed and fun are even more closely connected than the average boy knows. Most boys have

an appetite so big that it bags at the knees, and the call to eat is always a joy. But the boys who have found the most fun in athletic games and in everything else, and the men who have made world records in athletics, followed rules in eating that they knew they had to follow if they wanted to win and continue in their fun. When a boy has wrestling matches going on in his insides, due to gorging or because of mixing up a lot of wrong food, his wrestling matches with other boys will never result in much for him. All who want strength and the fun it gives, find they need to eat food that is of the fun-building kind, food that will make them strong in muscle, bone, and brain.

**Fun-Build-
ing Foods**

Some foods are fun builders and some are fun killers. Every regular fellow wants all the fun he can get, so he ought to be just as interested about his eats as are the champion boxers, rowers, runners, wrestlers and football players. The fun-building foods are those that neither irritate nor clog the body, and that do not take away from the body's strength by causing it to overwork. All plain, simple, natural food belongs to this class. Food is made unnatural

by spoiling it with overseasoning and over-spicing, and pickling it with a lot of vinegar. Fresh fruits and vegetables are among the best things a growing boy can eat. Fruit is best when eaten as it grows, for when made into preserves and jams it is no longer a fun-builder. Vegetables like the carrot, cabbage and celery, are good to eat raw. The most successful athletes eat sparingly of meat. Once a day is often enough for any growing boy, and in warm climates or in the summer time he is better off with none at all. Milk and eggs furnish the same body-building material and do not clog the body as meat does. Beans, peas, oatmeal, cracked wheat and "brown" or natural rice, and cornmeal ground from the entire kernel, are all rich in what we call proteins, and are therefore good muscle-builders. Rich pastries, cake, candy, greasy foods, pickles and peppery sauces, are not used by successful athletes, because they know they irritate and overwork the stomach and intestines.

Giving Strappings and lickings are not
Yourself a
Licking pleasant, but boys who drink tea
and coffee, and who use freely of pepper and
other condiments, are actually giving their

bodies a licking. These things act as stimulants and irritants that whip the body into doing more than it ordinarily would. They are not food, and they do not give strength, but they do rob the body of its natural strength by making it work more than it ought to. In this way coffee lowers one's nerve tone. In time it wears out the nerves. Coffee also violently stimulates the kidneys. The big coffee growers are paying for advertisements in the United States, coaxing boys to drink coffee, just as the slogan of the tobacco trust is, "A cigarette in the mouth of every man, woman and child in China." Don't be misled by them to your own hurt. Scientific men who have spent much time in accurately studying the effect of these things on the body, *and who have no ax to grind*, say that strong spices and condiments, and other unnatural stimulants like tea and coffee, not only do the things I have mentioned, but tend to bring about the desire for tobacco, alcohol, and other habit-forming poisons and drugs. All athletes know how tobacco and alcohol affect the wind and prevent one from winning. Life is the biggest game of all, and they hinder big winnings here just the same

as they do in all other contests. They rob a boy of his fun, and cheat him out of growing as strong in body and brain as he otherwise would.

**Being
Good
to Your
Stomach**

Be good to your stomach and it will be good to you. Thoroughly chew your food. This does three things: you get *all* the good taste of the food; it is chewed when it reaches the stomach, which has no teeth—even though it may have sometimes stood up on its hind legs and bitten *you*—and, best of all, it prevents over-eating, as is likely to occur when a boy bolts unchewed mouthfuls into his stomach. Besides chewing his food thoroughly, the boy who would be a successful athlete and grow into a strong man does not invite stomach aches by eating all sorts of “junk” at the same time. He also has regular times for eating, so Friend Stomach will be ready with its juices to take care of his food. Eating at any old time robs the stomach of its needed rest so it can not do its work as it should, and then Mr. Boy fails to get the fun-strength out of his eats.

Be a Regular Fellow

What kind of a housekeeper would you consider one who kept garbage in the kitchen a couple of days at a time before removing it? Would you like to live in a house where garbage lies around and rots? I'll say you wouldn't! Well, what kind of housekeeping is going on *inside of you*? The waste of used-up food will rot in the intestines more easily than the waste rots in the garbage can where there is less heat to hasten its spoiling. Ever think of that? How about not emptying your bowels with a regular trip to the toilet *every day*? Careless and untidy housekeeping, isn't it? Boys who intend to grow into strong, healthy and successful men, will be careful to see that the waste matter of the body is carried off *daily*. This is necessary if one is to remain strong and get all the fun out of living. If this garbage is kept in the body, the blood becomes poisoned, and, in time, the boy loses his pep and jazz. To overcome constipation, this enemy of everybody's fun, avoid all pills and advertised remedies. They give temporary relief, but make matters worse afterwards. Instead, go regularly to the toilet, each day at the same hour, whether there is a desire or

not, until the habit of daily emptying the bowels is established. Each day take some form of body-bending exercise. Drink freely of pure water—the boy that eats as much as a man needs eight glasses a day. Eat plenty of fruits and vegetables, like spinach, onions, carrots, okra, greens of all kinds and raw cabbage and lettuce. Eat bread made of all of the wheat, which includes the bran. If you can not get this, at breakfast eat a little bran cooked as a porridge or mush, but the entire wheat bread is better, as it builds body and brain and bone, and *feeds the nerves* so that your energies are sustained, doing away with the craving for coffee, tea and other unnatural stimulants. Use little in the way of condensed foods like cheese, chocolate, candy and meat.

**Long on
the Fun-
Makers**

The boy who is long on the Fun Makers always gets the best out of life. As a boy, he is alive to all the fun about him, and he gets his full share. His interest in play and sport develops a physically-fit body and establishes health as a habit. His fun lasts longest. Prof. A. A. Stagg, for twenty-seven years director of physical culture and athletics at the University of Chicago, and

who made an extraordinary record as an athlete at Yale, where he pitched for five successive championship baseball teams, recently wrote for *The American Magazine* a splendid article on "Get Outdoors and Play." From his wide experience he says, "If you want to keep your hair and teeth and the use of your eyes, it will pay you to lay a solid foundation of physical fitness. * * * Young men who have had physical training are likely to be better preserved as they grow older. * * * Of the hundreds I have observed of those who made their mark in athletics, practically every one has subsequently made good in business or professional life."

CHAPTER III

"THE OLE SWIMMIN' HOLE"

**Two
Fingers Up**

What bully fun it is to be one of the splashing, yelling, diving, dog-paddling bunch in the ole swimmin' hole! A pal, looking over your back yard fence, holding up two fingers, and whispering, "The water's as warm as soup"—and *then* how do you feel towards the ax and the woodpile? What other sport has tempted so many boys to play hookie? The thrill of the fun in the Now, and taking part in the greatest sport a boy knows, place any possible punishment ages away. 'As Bess Streeter Aldrich's twelve-year-old boy of the Ginger Cookie story said, "Scoldin's don't hurt you; lickin's don't last long; and kill you they dassent."

The wise god of Things-As-They-Are knows how precious health and strength are to a life, and he has filled brimful of fun all sorts of outdoor sports and games. Swim-

ming, perhaps the greatest fun of all, is also *the best known form of physical exercise.*

**A Neighbor
to Mr. Fish**

To be able to tell Mr. Fish just what you think of him in his own home, and to be as good a diver as a mud-hen or a loon, should be the ambition of every boy who intends to be a strong, two-fisted life-winner. B. Deane Brink, an authority on swimming, says, "It is as easy to learn to swim as falling into the water. If a boy has strength enough to stand, is possessed of an average amount of brains, and can get to where there is enough water to float him, he can learn to swim. In fact, it is possible to learn the most important things about swimming with only a washbasin of water and room to fling the arms and legs around. Swimming is hard only as it is made so. A year ago at a summer camp a boy of fifteen who, through an accident, had had his leg cut off at the hip, learned within ten minutes to swim twenty-five feet." Instructors of swimming all agree that the main thing in learning to swim is to "*pretend* you are a fish" and get rid of fear by feeling at home in the water. They further agree that the easiest and best stroke for a beginner

is the dog-paddle. However, they urge that, if a boy wants to get the most fun out of swimming, as soon as he knows the dog-paddle he should learn the breast, back and side strokes.

**Get
Outdoors
and Play**

Get outdoors and play, does not need to be urged on any real boy who has ordinary health. Dr. Sheldon, who studied the interests of 623 gangs, found that in 539 gangs out of the 623, there was some form of physical activity that brought and held the boys together. All games and athletic sports, if played in a sportsmanlike manner, are valuable because they furnish the necessary exercise which is so big a part of right living. A boy should have at least two hours of some good outdoor exercise every day, sufficiently vigorous to cause him to perspire freely. Hiking, baseball, tennis, boxing, swimming, rowing, canoeing, football, skating are all fine forms of sport that furnish body-building exercise. When possible, in addition to these, a boy should have a couple of hours each week in a regular gym, where there is an instructor to direct him.

**A Thing
for Fun=
Loving
Boys to
Remember** A growing boy must be careful not to overdo in his games and athletic exercises. He should bear in mind that it is *physical training* he is after, not *physical straining*. George J. Fisher, M.D., cautions the Boy Scouts under sixteen to "avoid exercise involving strain, such as weight lifting, or sprint running over one hundred yards, or long distance racing. * * *

They should not play vigorous indoor games like basketball for longer than two ten-minute halves, and should not play at all where the air is foul." The active, fun-loving boy should remember that he can go so far with his play or exercise that it will do harm rather than good. Especially is there danger of this sort when he is all wrought up in endeavoring to win in some hotly contested game, or when playing a match with a rival team.

**Hercules
and
Apollo** In ancient times, gods and goddesses occupied the place in the minds of the people that fairies, genii and giants fill in the imagination of children in the present age. These early peoples believed that, by pleasing the gods, they could receive direct help from them. In those by-

gone days, the greatest desire of the boys of Greece and Rome was to have physically perfect bodies. Hercules, and his brother Apollo, were the two gods that inspired their ambitions. Statues of them may be seen in almost every art gallery. Hercules was mighty in his strength. *He lived outdoors.* He used his wonderful muscles largely in doing good for those in distress. His build was not beautiful. It was too heavy and massive, like some of the modern professional strong men. Apollo represented strength combined with grace, suppleness and beauty. His mind was strong as well as his body. He was skilled as a musician and in other arts. His favors went to those who developed both mind and muscle. To have the gods of power fight for him, a boy should live outdoors as much as possible, use his strength wisely, train his mind and develop the muscular beauty of a blooded race horse rather than that of a heavy dray horse that would drop dead if he had to run a mile.

The Inordi-
nate Pride
of Old Man
Kangaroo

As I said before, it is well to take pride in developing the muscles, but not to carry it too far, lest a fate befall you similar to that related by

Kipling in his kangaroo story. Old Man Kangaroo tells Big God Nquong he wants to be made different from all other animals, also wonderfully popular, by five this afternoon. Nquong calls Yellow Dog Dingo, always hungry, and commands, "Make him so." At once Old Man Kangaroo is very much sought after through mountains, salt-pans, reed-beds, blue gums, spinfex, till Kangaroo's front legs ached; then through ti-trees, mulga, the long grass, the short grass, the Tropics of Capricorn and Cancer, till his hind legs ached; and still on until he came to the Wollgong River, where there wasn't any bridge or ferry boat, so he stood on his hind legs and hopped—and then he hopped through Flinders, through Cinders, through the deserts in the middle of Australia, first one yard, then five yards, his legs growing stronger, his legs growing longer, until at five o'clock down sat Old Man Kangaroo and said, "Thank goodness, *that's* finished!" If you could take an afternoon sprint like Old Man Kangaroo did, "your legs would develop terrific—you'd be a marvellous kid," as Kipling said—but you would be so very "different" that you would be as hot and dissatisfied as was Old Man

Kangaroo, who complained of Dingo: "He's played Old Scratch with my legs."

**A Picture
of Apollo**

When a fellow makes the very best he can of himself physically, he has stored up vitality for his manhood and has made the best possible beginning toward keeping the world from getting his goat. A picture will sometimes help one to realize an ideal. A good print of Apollo tacked up in your room is an inspiration toward a body of flawless beauty and enduring strength. Imagine Apollo, with all his physical perfection of legs and arms, being round shouldered or having a flat chest! How helpless his whole body would appear! A broad and well-muscled chest always shows that one has great physical endurance. It is good to be "chesty." It makes one full of life, energy, snap, joy and self-reliance. Every inch of increased chest-girth adds to your power, your staying qualities and your physical perfection.

**Developing
Your
Wind**

Every athlete seeks to develop his lung capacity so he can keep his wind when running, sparring, swimming, wrestling, etc. To breathe deeply and fill all the air cells as full as you can with clean,

fresh air, is to develop strong and powerful lungs. You remember how you used to blow up a rubber balloon; well, you can expand your lungs in much the same manner and never fear that anything is going to pop or burst. The reason you need big lungs is because all the blood of the body passes through them to be cleaned and vitalized. When a boy only half breathes, he only half lives, because a part of his blood is left dirty. The blood builds up the body. When the blood is poor, every part of the body suffers. The muscles can not grow big unless good blood is sent to them, and big muscles mean a big blood supply; therefore, to realize the beauty and the strength of an Apollo, one must develop big lungs. The mind and the character are also benefited by pure blood. Any cross-country jog-trot, or game or exercise that causes you to breathe deeply, will develop your wind and lung capacity and make a full, broad chest. By frequently taking long breaths, you will form the habit of deep breathing. The deep breather always gets the most fun in the ole swimmin' hole and everywhere else.

**Hard
Hitters
and Good
Paddlers**

Do you enjoy swimming, canoeing, rowing, playing ball, wrestling, jumping, skating and a hundred other kinds of active fun? Then look at the well-developed muscles in the arms and legs of Apollo, and remember that the more you do to develop your own, the more fun you can have and the more chances will be yours to belong to a big team and have others root for you. The good pitchers, hard hitters, and crack base-runners, all have good-muscled arms and legs. Any of the sports mentioned will make these muscles grow. Their balanced development makes a graceful, well set-up body, that shows strength, activity and endurance.

**The Central Source
of Strength**

The back is the central source of power. The legs, arms, and even the chest, depend on the back for help and strength. When a boy swims, spars, rows, climbs or takes a steep mountain hike, he is giving his back muscles the best kind of exercise, thus adding another necessary part to his physical development that makes for the power and shapeliness of his body.

A Very Old
"Swimmin'
Hole"

When in Rome, I visited the ruins of one of the most famous of the "ole swimmin' holes." However, this was far too elaborate to call it just a "swimmin' hole." It had been one of the many public baths that the Roman Emperors had built that were kept open without charge for rich and poor alike. In ancient times, these baths were regularly visited by all. Those who took part in games of skill and great physical strength sometimes went there several times a day. They knew that the body breathes and casts off poison through the skin as well as through the lungs, and only as the pores of the skin were kept active and clean by bathing, could the body do all the breathing it required. Now, I am not going to say that young boys like to keep clean and find it fun to wash their neck and ears, which is a very different matter from going swimming! I know that most youngsters like washing as much as Growler liked the grocer's grizzly tom cat, and they don't overcome this dislike until the man in them begins to show up. However, a would-be modern Apollo needs the daily sponge or shower, or just a quick wash-off, and a warm scrub once a week, to keep the

skin clean, healthy and glowing, and to harden himself against catching colds. Imagine you are in the swimming hole, and it will take away lots of the bitter taste of having to be clean—you can get used to anything, you know! But avoid bathing or going swimming soon after a big eat. A bath then may do much harm.

**Fifteen
Good Reasons
for Not
Exercising**

I believe in every boy having his innings, and using his own reasoning powers, rather than blindly accepting everything thrust upon him by outsiders. Some boys may not want to exercise, and if they don't, here are fifteen good reasons why a boy should not:

1. He might have some fun.
2. He might win too many games and do too many interesting stunts.
3. He might feel too full of pep and jazz.
4. He might get so big an appetite that it would alarm his parents, and he might digest all he ate.
5. He might become so strong that it would be fun for him to chop wood or shovel coal.
6. He might become a dandy scrapper.
7. He might give the other fellow a licking instead of getting licked himself.
8. He might develop too graceful and fine a body.
9. He might never get sick and

so make business poor for the doctor. 10. He might perspire, which would make red blood, and clean out the pores of his skin and improve his complexion and his looks. 11. He might take *too many* baths. 12. He might become too attractive and be too well liked. 13. He might develop such a strong and splendid body that he would make the other fellows envious. 14. He might store up a lot of health and strength for his manhood. 15. He might be altogether too happy and therefore live too long.

**Life's
Biggest
Investment** The boy who adopts the fifteen reasons against exercise as his standard of living will not be burdened with dividends that come from life's biggest investment. A boy may think there is no need of giving the care I have suggested in regard to the Fun Makers. He feels fine; he is never sick; he can eat at any time and any old thing—so, he should worry! But, if he is disobeying the laws of health, he is wearing out his fine body and using up his abundant vital forces so that some day he will have nothing to draw on and be bankrupt when Nature sends in a C. O. D. bill. No boy can forever break the laws of health—they break him.

Lincoln said it was *in his boyhood* he stored up the vitality that gave him such superior physical and mental power. He invested in health in early life, and he drew dividends *as long as he lived*. If you do not take stock in boyhood in life's investment of health, and pay attention to caring for the Fun Makers, you will have no health to take care of when you are forty or fifty, *when you will want health more than you will want anything else in the world*. No amount of money can then buy you another body, nor any power on earth supply you with a new stomach, lungs, or other vital organs.

CHAPTER IV

THE HONEST-TO-GOODNESS GIANTS

**Almost a
Giant=
Killer** In the days when I was very small and my years were few, and the whole world to me was only a big fairyland, and all else did not matter, I planted many a bean and waited with wonderful patience for *the one* that would reach up to the home of a fierce and wicked giant, like the magic bean stalk did in the story of Jack the Giant Killer. I had a little red jacket, and my Papa had given me a hatchet that was painted red on the end, so I was fixed for the giant. One of my beans reached up farther than I could see, and clung so tightly to the pole, that I felt sure *it was the one*. I got all ready, put on my red jacket and took my hatchet, but when I started to climb, and said, "Hitch it and hatch it, and up I go, with my little red jacket on," I got nothing but a tumble into the soft-ploughed ground and a very dirty face and clothes, and a scolding from my Mama for being so silly. Silly? Why, I

these giants are really *goodness* giants to *help* you in life, instead of giants that will *hinder* you.

Good and Bad Giants Aristotle, one of the wisest teachers the world has known, based his teachings on the axiom, "Life is a habit." The *all* of *you* that *now* thinks, feels, sees and enjoys, depends very largely on the good or bad giants you have built out of your brain centers and nerve paths. The *all* of *you* of the *future* will depend on the *you of today*. Habits are built mainly and easily during early life, and are changed with difficulty when one is grown up. Right willing, right desiring and right thinking, build up the good giants that enable you to make your dreams of success come true, whether as a leader in games and sportsmanship, or to carry off high honors in school, or to master a trade or profession, or in any other way play a man's part in the great game of life.

Practical Giants The great advantage in building right habits during boyhood is that they remain as practical giants to serve you all your life. Good habits make a boy a blessing and comfort to himself and his asso-

ciates, and definitely prepare him to grow into manhood as an agreeable, useful, and masterful individual that makes the world a better place because he has lived in it. It can be made a habit to chew one's food thoroughly and not gorge it like a hungry puppy; to smile and be cheerful when things go wrong, as well as when they go right, and to be glad in work as well as in play, rather than frown or whine; to use self-control and be moderate in eating and exercising, and so work *with* the Fun Makers instead of *against* them; to be polite and show the chivalry of a true knight at all times, rather than on special occasions; to be resourceful and able to entertain yourself, instead of having to depend on someone else—in fact, to form a habit of doing things always in the right way and doing the right thing instead of the wrong, thus acting the real hero.

**How to
Gain a
Giant's
Strength**

Good habits grow from strong backbones, not wishbones. To build up the great giants of habit that will serve you today and add to the joys of all your tomorrows, a definite, positive, regular drill must be used in cultivating the desired habits by purposely repeating the

same thing in the same way over and over again, like a boy learns to pitch a curve ball or practices the scales on a trombone or cornet. You would not expect a fellow to develop much muscle, if once a day he would tense the muscles in his arm and bring his fist up to his shoulder, and then, with resisting muscles, slowly let the arm down. But by doing this regularly each day until he feels a slight weariness in the muscles, in a short time both he and his friends will be able to notice a difference in the size of his arm when he rolls up his sleeve and pulls his fist up to his shoulder. In building habits, the same method is needed. Not one effort, but many efforts are required, to build nerve paths into the well-worn roads that result in habits.

**Killing
Two Birds
with One
Stone**

It is a good marksman who can kill two birds with one stone. A boy can do this by strengthening his muscles and forming good habits at the same time. In the chapter on "The Ole Swimmin' Hole," I showed how exercise in games and sports helped to develop strength and beauty in body and mind. The habits of observation, memory, obedience, order, atten-

tion, all of which are such desirable habits, are developed in many of the ordinary games. Scouting, pathfinding and following a map to some make-believe pirate's hidden treasure, are all excellent for developing observation. The popular games of baseball, hockey, football, prisoner's base, dodgeball and others, in which there is a spirit of rivalry sufficient to cause the player to forget everything but the contest, not only put the muscles to the test of performing their work properly, but at the same time train the brain in habits of attention, obedience to the leader, quickness in seeing and acting, and the self-control of true sportsmanship that plays all games on the level. The more of interest or fun that can be connected with a habit-drill, the quicker it is formed, and the stronger it becomes. Tom Sawyer had the right idea when he made the job of whitewashing his fence so desirable that all the boys in the neighborhood were willing to pay for a chance to share in it.

**A Battle
of Giants**

The world is not made up of angels, but of real folks, and a great many of them are boys. Each person began forming habits the day he was born. He began by imitating those nearest to him;

and because those he copied after were not angels, some day he finds out he has habits that he would be better off without. The way to get rid of them calls for a battle royal between giants. The giants of wrong desire must be killed by the giants of will and of right desire. As long as the wrong desires live, they will keep whispering, "Oh, come on, there is no harm in just once more!" and in this way they keep their victim a slave. In breaking away from the giants of bad habit, hold in your mind as clearly as possible a picture of your hero, and resolve to imitate him in his clean, straight living. Be extremely watchful about slipping back into the old habit. Prof. James makes very clear why one needs to be so very careful. He says, "Each lapse is like letting fall a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again." Guard against the slips.

Will, and You Can	In all of these matters connected with habit, it must ever be kept in mind that any oft-repeated act will have its good or evil effect in your coming manhood. Therefore, the great need of forming the
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habit of doing things in the right way. "That's good enough," and "I can't," are habits that, like bad weeds, must be rooted up by always doing your best, and by determining that you *will*, instead of weakly saying you can't.

**What a King
Wanted
and Did
Not Get** How much depends on the habits of youth! This is well illustrated by Louis XVI, of France, who, as a boy, was stubborn and obstinate, and was not trained in industrious habits, but allowed to have largely his own way. The consequence was that, when he came to the throne, he was ignorant, uncultured, and unskilled in the things a king should know. In the midst of his distress he cried out, "Why was I not educated in these things in my youth?" On being told he was unwilling to study or work and was an obstinate child, he responded, "Was there not birch enough in the forests of Fontainebleau?"

**The Great
Years that
Lie Ahead** The habits you are forming today will largely determine your success, failure, or commonplaceness in the great years that lie ahead. As Prof. James has put it, "The hell * * * of which theology

tells, is no worse than the hell we make for ourselves by habitually forming our characters in the wrong way. * * * We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never-so-little scar. The drunken Rip Van Winkle excuses himself for every fresh dereliction by saying, 'It won't count this time!' Well, he may not count it, and a kind heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibers the molecules are counting it, and registering and storing it up to be used against him when the next temptation comes. *Nothing we ever do is, in strict scientific literalness, wiped out."*

CHAPTER V

SOME BOY

"Tuf Luck" "July 23, brite and fair. i had tuf luck today. first i got kept in the yard becaus i stamped some dust on 2 girls which was going down town in white dresses." This is the way Judge Shute is telling a series of boy's stories in *Good Housekeeping*. They give a realistic account of many common experiences that enter into the life of most boys. I am giving you the rest of the story of the "tuf luck day," that you may have a better understanding of what I am saying in this chapter on a boy's "tuf luck."

"mother heard them jawing me and come out and made me beg there parden and she give them a brush and dusted them off and told me to stay in the yard all day. then this afternoon i didnt have much to do xcept ho the garden. all the fellers was away fishin or swimin or butterfliin, so i didnt have much to do and when old John Quincy Adams Polard went by all humped up over his cain i was picking buggs off the tomatoe plants and i jest coodent help it and let ding 2 joosy red tomatoes at him, the ferst wizzed by his hed and he looked around jest in time to get

2th rite in his eye. well it squashed all over his fase and he began to sware and lam round with his cain and claw the tomatoe out of his eys and he made for me with his old cain. i hollered for mother and she come out and stoped him after he had give me 2 bats and nocked down 3 tomatoe plants. well mother tok him into the house and got sum water and towls and washed his fase and promised to have his shert washed. then i had to beg his parden. that made twiced in one day. that is two much i think. then mother sent me to my room for the rest of the day. so i staid there readin for a awful long time and then i was tryin to spit in the rane baril and mother caught me and scent me to bed. a feller cant do nothin without bein snached ballheaded."

Hitting the Fun Trail

It would be easy to fill this book with stories of the "tuf luck" of Ralph and his gang, and other live boys. The degree of the toughness of the luck would depend largely on the gang and the boy, and whether the ambition was to be an Indian brave, prize fighter, pirate, or highway robber. There would be laughter and excitement in all of these varied explosions of a boy's energies, but they wouldn't protect a fellow from being snatched bald-headed, and he would miss hitting the *real* fun trail of life.

Whooping It Up the Alley

It is a splendid thing when a boy is so alive to fun that he can hardly shut his eyes at night for fear he

might miss some of it, and when he is always able to find safe ways and a safe place in which to explode his fun energies. A boy loses a very big and important part of his education when he has no chance to "whoop it up the alley," climb trees, go swimming, catch frogs and fish and snakes, give wild west shows, throw, run, chase, punch and tussle, get acquainted with birds, bees, bats, hornets and woodchucks, and take an active part in athletic sports and games.

The Tad-
pole of an
Archangel

The tadpole has a tail which, no doubt, grown-up Mr. Frog thinks a very useless, silly and bothersome thing, because *he* does without it, now he is a *frog*. However, if someone cuts off a tadpole's tail, Master Tadpole will never grow into a fully-developed Mr. Frog. So it is with these fun-activities of boyhood. When a boy is cut off from them, his manhood suffers. Victor Hugo once exclaimed, "I am the tadpole of an archangel." If archangels have to pass through the tadpole stage, it is not surprising that boys who grow into strong and successful men pass through a stage of noise, mischief and pranks, that cause grown-ups who have forgotten their own childhood to say, despairingly, "Some boy, and some problem!"

**A Boy's
Feelings**

The feelings and desires of a boy are sometimes as much of a mystery to himself as to older people. When Aunt Bess tries to make a "good boy" of him, and has him sing, "A crown upon my forehead, a harp within my hand," inwardly he thinks, "Rats!" The very active and very real interests of the present, place in the far distance the raptures of heaven and even the fear of the torments of hell. No real boy is captivated by the thought of being one of the angelic little Willie Boys of the story books, that die young and go to heaven. But he is just as unwilling to be a *bad* boy. He is merely possessed with the natural and persistent desire for fun, jazz and adventure, and whenever he is not actually busy with some interesting task or necessary chore, he is apt to be up to some prank to satisfy his normal longing for activity, excitement, adventure, or some form of fun. What is *fun* for the *boy*, is frequently a tormenting annoyance to his elders. Therefore it sometimes happens that boys, in following the fun-urge, get some pretty hard knocks.

An Inheritance from the Ancient Cave Man

The cause finders who dig into the mystery of things, tell us that many of our deepest feelings and instincts have come to us from our ancient grandparents who lived in caves or made their homes in trees. The oldest and strongest impulse of man is the desire for food. This drove primitive man to search for food, which soon brought about the hunt, the chase, warring with other tribes, and discoveries and invention. We are told that the spirit of adventure, the love of running and being chased, and many of the pranks and activities that sometimes bring a boy his "tuf luck," come as a part of his inheritance from his energetic and vigorous ancient grandparents. To satisfy these instincts, and to grow manly in the largest sense, a boy must have a chance to express, in his sports, play and work, the feelings that have come to him from the cave man. But this does not require him to be a brutal savage or a reckless outlaw.

Stealing Apples of Old Smudge George E. Johnson, a man of much experience with boys that are brought before juvenile courts, tells a story that illustrates the activity of this primitive instinct that resulted in the crime of

stealing. Little Tim was frequently arrested for stealing apples, and constantly yielded to temptation and stole again. In despair, the probation officer finally took him aside and asked, "Now, Tim, tell me honest, why do you steal those apples? Do you get so hungry for them that you just can't help it?" The boy seemed surprised at the question, then hung his head a moment, and replied, "I don't care much about eating 'em, but it's fun to have old Smudge chase me!"

Fun in a Grocery Store In a city I know of, some boys saw the movie film of "Fun in a Grocery Store." A few nights later they broke into a store and tried to have "fun" like they had seen in the movies. They smeared the floor with butter, smothered the cat in flour, ripped open sacks of beans, sugar, and rice, and scattered them on the floor. Naturally, their "fun" ended in their arrest.

The Outlaw Gang In a western reformatory, I saw five boys, ages twelve to fifteen, that were known as "The Outlaw Gang." Their many acts of harmful mischief, like throwing stones, robbing houses, and breaking into stores, had finally resulted in the

whole gang being sent to the reformatory. Their ideal had come from a trashy story about a "Daredevil Outlaw," whose deeds stirred the boys to an interest in revolvers, bowie knives, robberies, and holdups.

Blindly
Following
the Fun
Urge

These boys I have told of had received no attention, and nothing had been done for them which would furnish an interest during their play time. In following their undirected instincts to *do*, they very naturally did *wrong*. Little Tim was merely following in the path of his ancient cave-man grandfather, who, in the dim past, often had felt a deep satisfaction in successfully fleeing from some real or fancied danger. Had Tim's love of being chased been satisfied in some good and exciting games of chase, like prisoner's base, hill dill, tag, or football, little Tim would have felt no need to steal apples for the fun of running. Imitation is another strong, inborn impulse. "Fun in a Grocery Store" and the "Daredevil Outlaw" gave the boys suggestions that were neither right nor really enjoyable, but they imitated them, and, in so doing, they became young hoodlums. If a play leader had been given to these same boys to direct their ener-

gies into wholesome channels of fun, or if the ideal of the boys had been that of the Knights of King Arthur, the impulses that brought them "tuf luck" would have resulted in something far different, bringing instead only what was pleasant and desirable.

Get After Dad and Other Dads Is your town without a gym, a room or court for playing basketball, a swimming tank, and an open playground? Then your town is not standing by its boys as it should. Go after Dad and all the other Dads you know, and get them to unite and provide these places for the boys. There are National organizations that will assist you and your father in this work. Write to the Playground and Recreation Association of America, 1 Madison Ave., New York City, and, without cost, they will help you plan for athletic tests and games, playgrounds, and all kinds of life-giving recreation. Money spent for bats, balls and mits, and on places for games and sport, is as wisely spent as that spent on school buildings, and furnishes as real a part of a boy's training for life. One of the foremost authorities on recreation, Mr. Joseph Lee, says, "The boy without a playground is father to the man without a job."

**Athletic
Sports**

A series of athletic contests gives a jolly way of using up the fun energies. A committee of experts on physical training have planned some athletic games and stunts that will not only furnish fine sport, but, at the same time, enable a boy to measure up to the minimum standard of physical powers for boys of his age. To give added zest, the committee awards badges to the boys who are able to reach the maximum standard of physical ability. According to this American Committee on Athletic Standards for Boys, every normal boy of twelve years ought to be able to chin a horizontal bar four times; make a standing broad jump of 5 feet 9 inches; and run a 60-yard dash in eight and three-fifths seconds. When he is thirteen, he should be able to chin the bar six times; make a standing jump of 6 feet and 6 inches; and run a 60-yard dash in eight seconds, or 100 yards in fourteen. The standard for the high school boy requires him to chin the bar nine times; make a running high jump of 4 feet and 4 inches, and run 220 yards in twenty-eight seconds. The committee does not limit these different standards to these age groups, for any boy may enter any test at any

time. They merely show what every normal boy ought to be able to do at the ages given. It will furnish some new fun to have a series of these tests in your town. The same Playground and Recreation Association of America will give you full particulars.

The Danger Hours Most of a boy's mischief that gets him in wrong is done between four p. m. and nine p. m., and from Friday afternoon to Monday morning. These are the danger hours when a boy *must* do something. His problem is to choose something that will not result in harmful mischief. "Harum-scarum" Ralph is now forty-two years of age, is a manager of a large business, *and has kept a splendid head of hair*, but I will bet one of my ginger cookies that long before this *he would* have been "snatched bald-headed," had he not, in early life, found right channels for his bounding energies. He still keeps his eyes open for fun. Recently he was high man in a bowling team that broke all the Coast League records, when he rolled 245 pins in a single record, the team of five men rolling 1041 pins, which means an average of 199 pins for the other four men in this record-breaking game, 206 pins being the score of

the next highest man, against Ralph's 245, which shows Ralph to be still a leader in fun.

**Keeping
Your Hair
on Your
Head**

To make the hair linger on a fellow's head, he must find and get the kind of play that makes strong men. This is found in directing the energies away from harmful mischief into the fun trail that gives training for life. To do this, satisfy the love of the chase by chasing the volley ball, playing on the diamond, or sprinting on the cinder path; put on the mits and develop quick judgment, muscle and grit; hike to nearby woods, the open country, or to lake, river or mountain; go swimming, fishing, hunting, camping, trapping, exploring; plan adventures in scouting and in making things; build, construct, invent; be a true knight and thrash the bullies in your neighborhood; do a good turn for someone whenever you can; get interested in something and have a hobby, or several of them; squeeze all the fun you can out of everything you do; and your hours will not be empty or barren, or spoilt with wrong. Time spent in this way will give you red-blooded, manly strength and heart power, and a moral fiber which will enable you to face life as a real "he-man."

CHAPTER VI

THE WILD CAT CAVES

Ghosts and
the Rattle
of Dead
Men's
Bones

"There will be ghosts tonight, and the rattle of dead men's bones!" came in a spooky, blood-curdling voice from the back alley. It was Ralph talking to the rest of the gang. An old darkey, Uncle Ebe, the first of his race to visit our little village, had found a small deserted shack and decided to live in Cassville. Ralph had been quick to see a new chance for excitement. He had heard how afraid some negroes are of ghosts and was plotting a scare for the newcomer. The plan, as I overheard it through my open window, was to have two ghosts—Ralph did not think it best to risk taking more than two sheets out of my linen closet. He and Tom were to wear masks and each be a ghost, while the other boys were to rattle the bones.

**One Old
Darkey that
Couldn't Be
Scared**

The rest of the afternoon the boys were busy planning the details of the scare and in making masks, gathering bones and giving grey Growler, the cat, a coating of stove polish to make him good and black. Growler was more like a dog than a cat, as he would follow the boys anywhere, and could be counted on to furnish a real haunt terror. When his fur was rubbed the wrong way, in the dark, it would throw out sparks, and he would roll his yellow-green eyes in a very shivery, scary sort of a fashion. I had noticed Uncle Ebe, and he seemed about as easy to scare as a wooden man, so I kept my hands off, and remained blind and deaf to the boys' poorly concealed excitement. Uncle Ebe came to my office at about supper time for some old newspapers. Ralph tied them up and said something about haunted houses and how "every night when the clock strikes twelve the ghosts appear and knock at the door." It brought out only a chuckling "Honey, dey isn't no hant what walks can bodder dis darky, no sah, no sah!"

**He Never
Came Back**

I went to bed at my usual hour, but was startled wide awake shortly after by the running of many feet and

an agonizing yell of "Oh, lawsy, lawsy massa, dey's gwine"—but the scared heels had carried the voice too far away. How far poor old Uncle Ebe ran before he stopped to get his breath I do not know. We never heard of him again. The next morning the boys were full of the adventure of the night before. They said they never saw anyone hit the high spots and keep up speed like Uncle Ebe. They believed they had scared him white-headed and maybe bleached his skin, and showed me a tuft of white hair they had found on a barb of a wire fence. The boys were really sorry they had driven Uncle Ebe away. They had only wanted to give him a scare and have some fun in doing so. They asked me to explain why he had been so terrified. In the evening, when the boys were gathered around the fire, I told them about the wild cat caves and "hants" and things. I told them what most people know very little about. You will want to know some of the things I said, so I will repeat them, that you, too, may have the benefit of this knowledge.

**The
Haunters of
the Silences**

In the early days, the wild cat caves were visited only by daring hunters. The caves were almost a dozen in

number and were located in a rocky cliff near the end of the canyon bearing the same name. The earlier hunters of the caves were probably mountain lions, and it would have required a good deal of nerve to enter into their dark depths where the animals could see you, and you could know of them only by the glare of their baleful, gleaming eyes. If you have never hunted and camped in a thinly-inhabited country and seen a pair of big, gleaming, yellow-green eyes glaring at you out of the darkness of the night, you have missed one of the most shivery feelings that any seasoned old hunter can experience. There was something about these dark caves and their unseen animals that suggested the spooky creatures that are supposed to live in haunted houses and pounce on their victims from their hiding places in the dark.

**The Deep,
Dark Wild
Cat Caves** The mind of each person is like the Wild Cat Canyon and the mysterious caves with their hidden animals. The conscious mind is the canyon and what appears in it. The chattering squirrels, singing birds and the bright sunlight represent the thoughts and ideas of your daily thinking. The cave reaching back into dark and unseen

depths is the hidden or unconscious mind. In it dwell your forgotten memories, your secret wishes, your fears and the things that have annoyed and mortified you. Here are the pins you would have liked to put on the teacher's seat, and the mice and snakes with which you wanted to scare the girls, and a hundred other prankish tricks that you desired to do, but didn't. Here are the cruel impulses of the savage that you hastily drove back because you felt they were wrong, and all other wrong desires. These things that you have shoved into the caves are sometimes as strong, and sometimes stronger, in determining your health and your happiness, and in shaping the success or failure of your life, than are the thoughts and things that dwell in the sunlight and that you consciously think about.

**Exploring
the Wild
Cat Caves**

You are a courageous chap, so let us go exploring into these dark caves of the mind. Here are things that you threw away years ago with the expectation of never seeing them again—the things that have given you a severe fright or that you feared might happen; your yearning desires, ungratified wishes and repressed emotions; the

nasty things you have seen in language and pictures traced on a fence or a side wall by the filth-spreading hands of an evil-minded boy; the unclean stories of the boy named Smut, who had "gotten wise"; and the things that you may have done, to recall which would make you sorry and ashamed. These hidden or repressed creatures of the mind are sleeping until some favorable time, when they may awake and show themselves in another form, and, if you do not recognize them, may so influence your thoughts as to control your conduct and cause you unexpected misery, distress or sickness. It is the nature of a cat to come back, and so do all of these creatures that are sleeping in the darkness of the wild cat caves of the unconscious mind. If you do not know how to *kill* the cat, your nerves can become so disturbed and you may have so much ill-health, due to wrong mental conditions, that you may become unreliable, inefficient and incapable of success or happiness.

**The Fear
of Demons**

The great terror of Uncle Ebe is explained when we understand these haunters of the silences of the unconscious mind. Fear is one of the oldest feelings of the race. Hundreds of years before

Christ, the Greeks, in picturing the underworld, filled it with all kinds of monsters and dragons, and, to make it more terrible for the dead that were kept there, placed as its gatekeepers all they had most feared and dreaded on earth. Fear is especially deep-rooted in the ignorant and in the negro. In my travels in the South, a cruel warden of a large prison told me, "Fear is the most effectual thing to use on quarrelsome and rebellious negroes. When I lock up a darky with a few bones from a skeleton, it never fails to wilt him and scare him into submission."

The Crawly, Creepy Hobgoblins Any abiding, senseless fear is generally caused by a childhood fright, or hearing or reading about ghosts or ferocious monsters. Such things create, in the minds of sensitive or nervous children, crawly, creepy forms that hide in the dark to clutch them with their long, bony claws. These monsters formed by fear, sometimes remain for a lifetime in the inner caves of the mind, and keep their victims timid, cowardly and nervous. Scientists call these fear creatures "phobias." They have discovered that you can nearly always kill them if it is possible for you to locate or recall the fright that

caused them. Most of childhood's fears, like those of savage or ignorant races, are of the imagination. As a boy grows older, his fear of hobgoblins and other imaginary terrors changes into the right kind of fear, like the fear of grieving or disappointing his parents and others who love him. Control fear by not looking at, doing or reading anything that gives you the shivers. Be afraid of nothing except doing what you know to be wrong.

**The Ugly
Monsters**

The ugliest of all the monsters that live in the caves of the mind are the dragons of selfishness. They are formed when one holds on to his baby nature too long, and, like a spoilt baby, always wants his own way in everything, thinking he will be happy for having it. These dragons are always reaching out for the gratification of *their* wishes, *their* pleasures, *their* comforts, *their* wants. They want to be IT, and they feel *their* desires to be of supremest importance. Envy, covetousness, vanity, inconsiderateness and jealousy are only different forms of the dragons of selfishness. These ugly monsters, when allowed to remain in the hidden caves, not only make one's character so unlovely and disagreeable that one's own in-

dividual happiness is impossible, but they also break down the health through the effect of inner emotional discords and fights. The only way to kill these dragons is to starve them to death, by getting away from trying to make Self the center around which all else revolves. Change the thoughts and desires from excessive self-interests to as many as possible of pleasing, wholesome *external* interests. Instead of fooling yourself with the mistaken belief that you can find happiness in living for excessive selfish ends, find the only true and lasting fun of wanting to be of use to the world and bringing happiness to others.

The Green-Eyed Cats

Have *you* ever seen the yellow and green eyes of animals gleam out at you from the blackness of the night? Jealousy is one of these green-eyed creatures. He purrs very sweetly when he receives all the attention, all the favors and all the admiration of his companions. When he does not receive these, he shows his kind of love by biting, scratching and digging in his claws. Jealousy is never an evidence of love for another, but of excessive love for one's self. To overcome jealousy, cultivate real love

"that thinketh not of self, that suffereth long,
and is kind."

**The Hungry
Pythons**

The desires and want-appetites are the hungry pythons of the wild cat caves. The ruling attribute of the python is its awful appetite. It is something fearful. When the python is hungry, he will attack almost any kind of beast, wind his massive form about it, crush out its life, and then gorge himself with his prey. As a baby, you were mostly an appetite covered with a bit of pink and white skin. You kept everyone about you on the jump to satisfy your wants. As you became older, your want-appetites grew in number. You were not satisfied with just food and cuddling; you desired something more. For a while you satisfied the hunger of your want-life by your imagination, "making a magic" with it to bring you the coveted treasure, but, as the python grew, these childhood ways no longer fed him. It is the enlarging of the desires and *what they fix on* that determines mainly the joys or miseries of the whole life from that time on. If the desires are for wrong things, and no proper check is given to change or direct them into right feelings, years will only

pile up moodiness, supersensitiveness, nervousness, irritability, lack of will power and a lot of other traits that make the difference between success and failure, strength and weakness, happiness and misery.

**The Cat
Comes
Back**

Scientists who have carefully studied the mind and the emotions tell us that it is the *repressed* or held-back desires, feelings and wishes that create all the physical and mental troubles I have just spoken of, because they are all like the proverbial cat that has nine lives, *and comes back*. The cat is sly. He creeps up on an unsuspecting bird. In the same way, these repressed desires and emotions hide themselves to escape discovery and their own destruction. To illustrate: You may have been so angry at a boy that you were almost mad enough to kill him; but, instead, you held back your rage, you did not let it get out, though, while doing so, you thought and desired many savage and cruel things. Or, you may sometimes have entertained a wrong desire or wish, or felt like doing something you would afterwards be ashamed of, but you were manly enough to refuse to do any of these things and pushed them back. These *repressed* emotions become

stealthy cats that haven't had their appetites satisfied, but you can't kill the boy that made you angry, or satisfy any other wrong desires and retain your self-respect and manliness. So what's a fellow going to do? The scientific explorers who have poked into every corner of the deepest caverns of the mind have found there is only one way out of the difficulty, and that is by what they call *sublimation*.

**What
Sublimation
Means** Sublimation means transferring or exchanging the wrong desires or impulses that injure body, mind and character, to interests and activities that result in happiness. The impulses of mere sense desire always center in Self. Sublimation means changing these desires or impulses of the lower nature to the higher by expressing the pent-up feelings in fascinating and worthy interests or activities that take the thoughts away from Self. In this way, a boy can work off his feelings and get the grudge out of his system by harmless routes. When he does this *consciously and with deliberate will*, he is actually using his pent-up energies for the benefit of his character, mind and body, and developing self-control and a balanced man-

hood. Sublimation is nothing new. The Great Teacher placed about us this same safeguard when He told us to pray, "And forgive us our trespasses, as we forgive them that trespass against us." When you begin to have really *grown-up* feelings, when you become manly in the *true* sense of the word, you *can* forgive *any* wrong or injury, as did Lincoln, when out of his tender and courageous heart he said, "With malice toward none." Better read this paragraph again, because, when you understand it, you will have gained some profound knowledge, besides an understanding of yourself that is priceless.

Keeping Your Nerve	Will power, the control of your feelings, and continuing your effort in directing the energies and desires into proper channels, depends upon the strength of your nerves and on having sufficient nervous force to keep pace with your physical and emotional activities. It is very important that you keep your nerve. Some boys, through their enthusiastic desire to grow muscles that are extra large, rob the nerves through over-exercising. Any game, or physical activity, or any form of entertainment, or companionship, that leaves you irritably tired instead of
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refreshed or comfortably relaxed, is robbing you of nerve energy, and you are in need of rest rather than exercise and excitement. The nervous system is the power that runs the body. Nature makes her allowance of nerve force for body and brain. If you keep your nerves on a constant pace of excitement, you rob your future manhood of its necessary vitality. The thing is to keep a balance between body and nerves and mind, so that all work together in harmony and are equally tired when bedtime comes.

**Hunting
Big Game**

You probably share the hope with most boys that sometime you may have the sport of hunting big game. Every boy has a chance to hunt the animals that hide in the wild cat caves. Killing them off gives a boy increased nerve power, spirit, courage, self-control, will power and many other life-giving and success-making qualities. In this connection remember it is only the distressing, revengeful, covetous and other evil emotions that form poisons that cause physical and mental disturbances, while kindly, happy and mirthful emotions are life-giving. So kill off the bad beasts, that the sunshine-making emotions may thrive and grow stronger.

The If you have a highly sensitive
Makers of
Supermen nervous organization and strong emotions, be glad, for you possess one of the greatest inheritances that anyone can have. If these are rightly directed, they can place you among the masters of men. "A temperament that is capable of great emotional heights," says Prof. A. A. Stagg, of the Chicago University, "is a thing that counts enormously in any struggle to win. It is this emotional capacity that makes supermen out of ordinary human beings."

CHAPTER VII

GINGER COOKIES

**Champ
Jump,** Pat Walsh was among the first
N. S. G. W. prospectors for gold in California.
He was fortunate in locating a rich claim,
and all went well, until one evening Pat had
a very remarkable caller, Champ Jump,
N. S. G. W.

This caller at Pat's cabin was a most uncommon flea,
He was surely very special, for a fairy flea was he;
He knew the choicest torments with which any flea
could trouble you,
And proudly he proclaimed himself a true N.S.G.W.

He was the champion long distance jumper
of the world, and held the world's record
for a quick get-away. His degree, did you
ask? N. S. G. W.? Why, that means Native
Son of the Golden West. The Western flea
is not the common dog flea of the East, and
does not thrive east of the Sierras. It will
soon die—of homesickness, probably—if ac-
cidentally carried beyond the crest of these
western mountains. Pat Walsh's flea, like

the ordinary western kind, had a long hunger. He was quick to strike the miner for some grub. Pat was a big son of Erin, and, with his natural good-heartedness and true western hospitality, he told the flea to help himself to anything he wanted and be welcome. Cakes, pies, ice cream and candy are to boys what blood is to a flea. The miner was just one big, delicious, fresh ginger cookie for Champ Jump. And glory be, Jump could "eat his cake and have it, too," which is not the way with a boy and his ginger cookies, more's the pity!

The Appe-
tite for
Ginger
Cookies

Jump had a whopper of an appetite! The next night he had grown twice as large! However, the miner only laughed at the greedy flea. On the third night, when the flea had doubled his size once more, the miner was a bit surprised and almost annoyed. When the fourth night came and he had again doubled in size, the miner was downright angry and alarmed, and told him he was carrying this too far and wearing out his welcome. On the fifth night the miner tried to catch him, but the flea was too active, and now so big and strong that he actually ordered the miner to take some of

his gold dust and buy him fresh meat, as the miner's blood was getting too thin to satisfy his hunger. Finally, the flea grew so big and ate so much that it took all the gold the miner could dig to buy food for him. One day Pat grew desperate and decided to leave all his holdings and run away. But it was not until he had fought Jump through sage brush, chaparral, manzanita and pine, up to the Mountain of Conquer-I-Will, that he got free from him.

**A Man and
His Gold**

The Historical Society of California has not recorded this story, but I am telling it because it so plainly shows the power of the selfish qualities of our nature; how rapidly they can grow when we yield to them; and what tyrants they become when allowed to have their own way. In the wild cat caves, we saw some of the effects of misdirected emotions and uncontrolled desires. In building for a successful manhood, one of the first needs is that the higher self-govern the lower or selfish nature. All of the selfish feelings have an appetite like that of Champ Jump. Every time we yield to their wishes they grow stronger and their demands become more and more persistent,

until they take our strength and life-blood, and when we seek to get rid of them they defeat our efforts by using the strong nerve paths that have been built by them into ugly habits. The only way to freedom from the slavery of the lower nature is to determine to break away, and, through will power, master and control it through building up corrective habits. But remember, *it is much easier to remain* a master of the lower nature and control the selfish qualities, than to *win back* the mastery after losing it. The method is just the same, except that much less of a fight is necessary to remain the master, than to *regain* the power after it is lost.

**Giant
Taste-Good
and Giant
Feel-Good**

On the fun trail, every boy will meet two giants, Giant Taste-Good and Giant Feel-Good. If he makes Giant Feel-Good his pal, he will be loyal to the Fun Makers; and, when a man, will have a reserve of health and right habits of eating, as did Lincoln. The boy who follows Giant Taste-Good, will be inclined to do as the crowd does, and eat between meals and whenever he gets a chance, spending much of his time "playing with his mouth." This giant urges a boy to eat because of the taste

of things, and not for need or nourishment. Those who go with him, overeat on cookies, pies, cakes, candy, chocolate, pickles, ice cream, etc. Overindulging the appetite is feeding the greedy Jump, and in time he robs his victim of bodily strength, will, courage and character by changing him into a glutton.

**Four Hun- Those who use tobacco, alcoholic
dred and
Sixteen beverages or any habit-forming
Thousand
Dead Dogs** drug, find how big and strong the appetite flea can grow, when they try to break away to the Mountain of Conquer-I-Will. Yet the appetite for these things starts in a little taste, like Jump's first meal. The Junior Y. M. C. A. Boys of San Francisco, in their spicy paper, *On the Square*, tell the following story that shows what appetite can do:

"Mr. A. had chewed tobacco for 40 years. He had chewed a pound a week, or 2,080 pounds. And it cost him \$1,040. He had 416,000 chews. Every chew contained enough nicotine to kill a dog. And in the process of chewing he had spit 32 barrels of tobacco juice. Now, here's the picture: A young man starts out on the road of life. In the field on one side is a stack of 2,080 pounds of tobacco. As he goes along, this pile grows less, but on his right are barrels—large barrels, 32 of them in all, full of the tobacco juice he has spit. And the road ahead of him? It becomes piled higher and higher with dead dogs. There are 416,000 of them!! One for every chew!!"

If a fellow did not chew, but used cigarettes, cigars or a pipe, the poison in the smoke would kill as big a number of dogs, but there would be fewer barrels, because the smoker absorbs and puffs out into the air the poison that the chewer spits out. Say, fellows, how about cutting out the 416,000 poisoned pups from the fun trail?

Seeing Red Did you ever see red, and come home from school with a puffy nose, tattered shirt and fists still clenched over your first real fight? While you may not have been able to tell Dad that you licked the other fellow, still, *you* "didn't get licked, anyway!" A boy ought to be a two-fisted chap, but he must remember that the fighting instinct is one of the selfish or lower attributes, and, if allowed to go unrestrained, it will grow like the flea, and make him a bully. Then, some day Mr. Boy will meet a quiet chap who will give him a well-deserved punching, after which he won't feel so bully, and will find out that "seeing red" is hard on the eyes!

The Finest Little Temper in Captivity "Joe" Cantillion, the famous baseball umpire, who has a record of training and developing more star players than any other leader in the game,

says: "Getting mad is a habit which grows, and controlling the temper is just as easy a habit to acquire. You might not suspect it, but I once possessed one of the finest little tempers in captivity. But one of the first things I learned when I started in baseball was that a fellow who lets his temper get away with him, becomes a bad ball player. A man in the game needs all his wits. * * * If he gets mad at the umpire, the opposing players, or at the crowd, he handicaps himself and his team." All of which is equally true when "playing the game" of Life.

Their Half "I wish I owned half of that dog."
of a Dog "Why?" somebody asked. "Because I would kill my half." In this way Mark Twain introduces us to Pudd'nhead Wilson. In the world there are those who would kill a dog to *get their share*. They *always* want to "get theirs," regardless of the rights of others. To get along in the world, one needs a strong "mine and thine" feeling. To get, to have and to keep are necessary in life and in business; but these are selfish attributes that must not be permitted to be a Champ Jump, for, if they are, they will deaden the finer feelings, sacrifice everything

to gratify their appetite for possession, and make a fellow worse than a tightwad—mean, miserly and unlovable. Every good turn, every act of kindness and every unselfish deed tends to keep these acquiring instincts *balanced*, instead of having them *control* the life.

“Stretchers” Ever hear of a boy who, when cornered, tried to get away by telling a “stretcher”? Come what will, a fine boy does not do it, but tells the truth, no matter what may follow. “No man is lost until he becomes a liar.” You may be surprised when I tell you that lies are caused by a misuse of one of the most valuable powers we have for exercising self-control. It is the quality in one’s nature that inclines him to cover up, hide and conceal. When used in the right way, it checks the unkind and hasty word; keeps you from telling too much of your affairs, and confiding in strangers; while it holds the feelings and emotions in sufficient control to enable reason and judgment to pass on them before they are expressed. But it must be remembered that secretiveness is an attribute of the lower nature, and it must therefore be controlled, or it can become the flea. When it rules the higher nature, it can

cause you to so cover up your acts as to deceive; and, to shield self, tell "stretchers." It can hide the real feelings and emotions and make you thoroughly artificial; cause you to "put one over" on your teacher or employer; cheat in examination; play crooked in your games, instead of on the level, and say what you neither mean nor feel. Cultivate habits that will use this attribute in *self-mastery*, and so get the benefit of its power. *Be genuine* in word, thought and act. A little exercise of this sort and you won't even stretch the size of your "fish that got away."

What Shere Khan Paid for a Pig Do you remember reading, in the *Jungle Book*, of mighty "Shere Khan, the Big One," and what killed him? He was one of the fiercest man-eating tigers that ever prowled the jungle of India, and ten feet long, and as strong as he was big. But he had one particular weakness, and that was an appetite so large that it filled his whole ten feet of body from the end of his nose to the root of his tail and then on to the tip, for every fiber of his body was controlled by it. He had formed a special grudge against Mowgli, the boy who lived with the wolves, and one day he lay in wait to kill him.

But, because of his appetite, he did not "hunt empty." He killed a pig at dawn, for "Shere Khan could never fast, even for the sake of revenge." When Mowgli outgeneraled him and charged on him with the buffaloes, he was heavy with his dinner and in no condition to fight, and was quickly killed. The chief hunter from the nearby village said, when he saw his carcass, "The tiger had just fed, or he would have gone twenty miles by this time." Shere Khan hadn't a good sense of values, or he would not have traded his life for a pig. The appetite flea had mastered him.

**Greater
than He
that Taketh
a City**

When permitted to have its way, any one of these attributes of the lower nature will grow as did Jump, and prey on a boy and make him its big ginger cookie, rob him of his strength, and of his power to win gold. Many a brilliant genius has been lost to the world in early life, killed by an uncontrolled appetite. Even the vision of being able to share in all the delights of the fun trail and play the part of men and take their rightful place in the world, full of power and brilliant accomplishment, is not enough to cause some boys

to deny themselves any selfish indulgence for the sake of the great occasion. The higher nature *must* control the lower, or finally meet the fate of Shere Khan. Ringing down through the ages come the words that are eternally true: "He that is slow to anger is better than the mighty; and *he that ruleth his spirit*, than he that taketh a city."

CHAPTER VIII

WHEN THE SAVAGE IN YOU STIRS

The Blood of a Savage My dog Ginger had lots of the blood of a savage! At least, that is what I thought when I was a little child. And I must have had more, for I felt the call of the wilds as long back as I can remember. Ginger and I were always tramping together in the woods, along the creeks, or through green meadows. If my appetite for adventure in this line ever lagged, Ginger would run for one of my hiking sticks, lay it at my feet, wag his tail most earnestly, and in appealing dog language tell me we were missing lots of fun! The savage in me would awake and away we would go! The fish I caught on pin hooks were only suckers that would stupidly bite at anything, and the big game we treed were tiny lizards and skittering squirrels, and sometimes we chased up a cottontail as big as Ginger himself; but we had lots of talks about the grizzlies and the mountain lions we would some day get!

"A Bed of
Boughs
Beside the
Trail"

When I was about five, I remember my Papa saying, "Ude, we're going camping." "Oh! oh! oh! let's!" I replied, choking with the thrill of the excitement, that I can even now feel with the joy-tug at my heart. The trip was more than a day's journey, and the first night was "a bed of boughs beside the trail," with the wonderful experience of sleeping under the stars and hearing the strange sounds of the wild creatures that move about at night. The next day we made camp, setting up the kitchen and sleeping tents, and earning the ravenous appetite that made one ask right after a big camp dinner, "What are we going to have for supper?" Night brought a camp fire full of warm, drowsy comfort, followed by deep and refreshing sleep, and the delight of being awakened in the morning by the singing of birds and the calling of the doves. The days that followed were packed full of new experiences and adventures—the outdoor dip, catching beautifully colored mountain trout, trapping the porcupine that helped himself to our provisions, and then a climax of delight, when an old woodsman and scout brought into camp a real live cinnamon bear

he had trapped in Bear Canyon, only a few miles below our camp. I said I would never go back to town and live in a house! Even the finding of a big rattlesnake under Papa's bed did not dampen my enthusiasm, but I was taken back home with my parents to civilization, houses and man-made—and sometimes man-spoilt—things. Every year since then, the clanging trolley car bells and the roar of a city have sounded in my ears, but louder still has been the constant call of the red gods of the outdoors, so that each year I plan ways to satisfy the urge of the savage amid big solitudes and the varied beauty spots of nature.

“Exquisite
Joy”

[The savage is bound to stir in every real boy, and some day demand rugged experience and adventure. While a guest in one of the most cultured homes in Boston, I was an amused onlooker to the awakening of the savage in Jack, the only son, a boy of fifteen years. To the horror of the ultra-conventional mother and the very evident delight of his extremely natural father, one morning Jack announced that things were getting too tame, and that he was going to have some real life. Jack, who had been raised like a hothouse plant, did not

select the conservatory for staging his little drama of rebellion, but went out into the garden back of the house and there proceeded to rig up a tent. The first night out he got little sleep, and caught cold by piling most of his cover on top of him, leaving too little underneath. When I saw Jack the next day I hardly recognized him. He was togged out in a cowboy suit, his face had grown much rounder—from mosquito bites—and his fingers were burned from his first try-out as a cook, when he discovered that bacon had a most mystifying way of curling high up in one spot and burning in another, and that to “flap” a “jack” evidently required practice, as most of his had failed to flap back into the pan. But he laughed heartily and said, “This is most delightful! It is exquisite joy to eat and sleep out here with the flowers, and I have determined not to go back to the effete existence of the parental abode until the chill of autumn induces my return!” If you are a Boston boy you will understand his language. However, in spite of the high polish of his speech, his words were the words of a thoroughbred. He proudly showed me his lasso, guns and wicked hunting knife. Sunday

morning Jack's father was missing. His bed had been unoccupied! And horrors! Jack's stylish mother found him with Jack, sitting *on the ground*, eating flapjacks and bacon served on a *tin plate!* "It's great!" he said with a broad grin. "This is real food, and it tastes better out here with my boy than the best that any chef ever cooked for me!"

**Being a
Regular
Savage** Jack's experience would seem very tame to many boys, but to this highly cultured Boston lad, so carefully nurtured and so accustomed to elaborate food faultlessly served, soft beds, mosquito screens, steam heat, fawning servants and every known luxury, it was truly heroic and sublimely rugged. Does the savage within *you* crave a *hardier* experience? Then let us go back to the savage and see the kind of experiences some of them go through. Sir Robert Baden-Powell, who originated the Boy Scout movement, tells us that, when a Zulu boy of South Africa is old enough to become a warrior, he is stripped of all his clothing and painted white all over. He is then given a shield with which to protect himself, and a small spear for killing game or enemies. With only

this much of a "comfort kit" he is turned loose into the "bush" to provide for all his needs. The white paint will not wash off, and it takes about a month for it to wear off, during which time the boy has to keep out of sight. If he is seen while he is white, he is hunted, and, if found, he is killed. He has to follow the tracks of animals and get near enough to spear them to get food and clothing for himself. He has to keep his own tracks hidden so that he will not be taken. He has to make his own shelter and his own cooking utensils. He must know what plants are good to eat and how to cook them; how to make a fire without matches and one that will not show his whereabouts by its smoke. He must be brave enough to stand up against a lion and a good runner and able to swim rivers in order to get away if in danger of discovery and pursuit. He must sleep with his mouth shut and breathe quietly through his nose—for to snore might give him away to a keen-eared enemy. When the white paint is worn off, he can return to his people, who welcome him with joy and allow him to take his place among the young warriors of his tribe. Of course, often boys are killed by animals or

die of cold or starvation, for hunting is not always good, and sometimes there is burning heat, and sometimes cold and rain, and the experience is *too fierce* for even a *real* savage! Only the *strong* boys and *those who have pluck*, go through the white period and become real proved warriors. Sir Baden-Powell calls this "a pretty stiff exam." Try one that equals it, if you're smiling at the Boston lad.

The Jungle Trail of the Zulu To follow the jungle trail of the Zulu is probably a little more strenuous than the savage *in you* calls for, but every boy, before coming into manhood's estate, needs an experience similar to that of the Zulu, varying only in the degree of ruggedness according to the character and surroundings of the boy. It takes an experience with primitive conditions to develop a boy's hardihood, self-reliance and resourcefulness, to give him a real man's start in the world, and to put long pants on his grit.

Roughing It One of the best ways to get a taste of the sweet portions of the Zulu boy's experience is to enjoy a period of roughing it. But it wants to be a real camp, *al natural*—not a *de luxe* affair. It wants to include some bod-

ily hardship, woodcraft, strenuous experiences in hunting, fishing and mountain climbing, and, if possible, an opportunity for rowing, canoeing and swimming. Also, Mr. Boy wants to carry his own pack, do his share of the work, exercise resourcefulness and learn to do *by doing*.

**Satisfying
the Savage
Urge** Every boy that reads this book may not have a chance to go camping, but few are so poor in opportunity that they can not find a wholesome way to satisfy this restless, roving feeling that comes as an instinctive impulse from our wandering forefathers. 'A night of sleeping under the stars, whether in a back flower garden or on a city roof; a nature day with an outing in the woods, by seashore or cross-country; a trip to a cave; a hike to a hill-top or mountain peak; a visit to a battleground or other historic spot; and, when you have a leader or a guide, taking in the many different kinds of industrial and manufacturing plants in a city. Any of these will tend to satisfy this restless, primitive impulse, which, when not gratified or understood, has caused many a boy to run away from home and take up a life of aimless wandering or wrongdoing.

A Million
Miles from
Nowhere

When the savage in you stirs, and makes you feel you must go, go, go, because "on the other side of the world you are overdue," just remember the song, "You're a million miles from nowhere, when you're one little mile from home!" You can satisfy the ardent urge for adventure and seeing new things if you will follow up the trails I suggested in the last paragraph. It is surprising what a different world you can get into in a journey of a few miles! Last week I left San Francisco in the forenoon and took a trip of about ten miles; it would have been but three could I have gone as the crow flies. I crossed the bay, got into the woods, climbed a steep hill, saw many beautiful and interesting sights, and reached an ocean cove where men were being let down by ropes over rocky cliffs, catching heavy, thick-bodied eels such as are not known to be found any where else in the world, except on the coast of Japan. I returned in the evening and felt as satisfied as if I had been gone a week and traveled a thousand miles. And I want to tell you it means something when I say that, for I have traveled many, many thousands of miles, and know what it requires to satisfy the hunger

for adventure and new experiences. Early in my travels I discovered a secret. I found out that many of the restless people who felt they must go to the other end of the world to quiet their restlessness, had no need whatever to get away from where they were. They had, unconsciously, been trying to get away *from themselves*, and were just as restless in the middle of their journey or at its end, as they were before they started. So remember, when the urge comes on you, you do not have to journey to the other side of the world. Just *be alive* to *all* the opportunities for interesting adventure *in your own neighborhood, and make use of them.*

Sunrise
from the
Mountain
Top

Did you ever climb a high mountain, camp overnight near the summit, and reach the top for sunrise? If so, you have had a wonderful experience. I have seen the marvelously beautiful, mysterious and awe-inspiring effects of the morning light on the high peaks of the Rockies, the Siskiyous, the Olympics, the Alps and other great vantage points, yet when my son Theodore was eight, and had climbed a hill of about a thousand feet, to see his first sunrise from a height, he was positive that,

in all the many sunrises I had seen, not one of them could begin to equal what he saw! So you will feel toward your first sunrise from the heights. It will be a never-to-be-forgotten experience. But, listen, each time you make a trip to see another sunrise, there will be new glory lights and trailing clouds of splendor that will add another life-long memory of delight.

**Gratifying
the Desire
for Adven-
ture**

Do you live on a level plain a hundred miles square? Then you can hardly have the adventure of seeing a sunrise from a mountain top by taking an overnight hike, yet you may have seen—what I have seen—the sunrise on a prairie or a desert that was matchless in its own peculiar beauty. When there are no mountains, there will be a cave, or lake, or painted desert, an interesting or beautiful river, an Indian camp, a stock farm, an agricultural experimental station, a machine shop, a manufacturing plant, or some other interesting thing. No matter where you live, you can always go to nature's movies, and the sharper your eyes, the better the pictures. One of the greatest books written by one of the greatest scientists of recent times was on earthworms.

Other men, like Vamba, who wrote the boy's story, "The Prince and His Ants," have made wonderful studies of ant life, and others have studied the bee. Elma Bartholomew classified over fifty thousand specimens of fungi, and owes his fame and also his greatest happiness in life to an interest in plants that led him to collect and study them. Plants and bees and ants and bugs and worms are everywhere, besides many other things that furnish just as keen an interest to eyes that have learned to see.

**Keeping
the Tang of
Life**

There are always places to visit, and things you can do, to find new and fascinating ways of gratifying the desire for adventure. Wise boys scout for them and find them, for they have found out, what I trust my words have impressed on you, that in building manhood it is quite as necessary to rightly indulge the primitive instinct of the savage in outdoor experiences, as it is to take proper exercise or rightly direct the emotions. Furthermore, love of the outdoors, kindled in your heart when a boy, becomes both a habit and a hobby, so that it abides as one of life's most lasting joys. No matter how old you grow, life will not lose its tang, its spice and

sweetness, and you will always find happiness in taking a hike, climbing a mountain, exploring, digging and delving, and finding what appeals *to you* of the countless delights mother nature has so generously spread and sprinkled, like butter and sugar, all over the crust of this good old earth.

CHAPTER IX

SIDE DISHES

**What the
Camel Said**

Rudyard Kipling has told many splendid yarns for boys. Here is one about the camel. In the beginning of years, a camel lived in the middle of a howling desert because he did not want to work. "He was a howler himself," and was "most 'scruciating idle"; and when the horse, the dog and the ox, who were all working for man, came and tried to get him to do something, he said, "'Humph!' Just 'Humph!' and no more." They all three complained to the "Djinn of All Deserts"—the maker of magics—about the laziness of the "Humph thing in the desert, who hadn't done a stroke of work since Monday morning, when the work began, and the world so new and all." "'Very good,' said the Djinn, 'I'll humph him, if you will kindly wait a minute.'" And he thought a magic while the camel said "Humph," and made "a great big lolloping humph" on his back, that he was so proud of.

And the Djinn told him, "That's your very own humph that you've brought upon your very own self by not working those three days. You will be able to work now for three days without eating, because you can live on your humph. Come out of the desert and behave. Humph yourself!" And the camel humphed himself, humph and all (we call it 'hump' now, not to hurt his feelings), and went to work for man, but he has never yet caught up with the three days that he missed, and he has never yet learned how to behave."

"Hump Yourself" Kipling knows, I know and you know that when we are "most 'scruciating idle," we will get "a horrible hump, and an ugly hump, too, if we haven't enough to do." In previous chapters I have given the reasons why it is so necessary for a boy to keep busy, do something and hump himself. One of the best things to cure a boy from being "'scruciating idle," and so prevent him from becoming a "howler" and a whiner, is for him to do what I have said before: *get deeply interested in something* and have a hobby or several of them.

**An Appe-
tizing Side-
Dish**

How I wish I could tell you all about the hobbies of the boys I have met in my travels! Did *they* have *fun*? If you would ask *them*, they would say something that would sound like: "You said it! Oh Boy! Betcha life! Gee, it's jake! I'll say so! Best you ever heard tell of! Get in on it!" How I wish that what I want to say did not eat ^{up} space so rapidly! All I can possibly do is give you the briefest suggestions in a general way in regard to hobbies, and indicate what to do. A boy should have at least two hobbies: one for indoors and one for outdoors. Then, rain or shine, he has a fun-interest for an appetizing side-dish to the regular feast of life. Another advantage about these side-dishes is that they will fit in with any bill of fare you may select for your regular meal ticket in life, and always be a source of rest and recreation.

**The Hun-
dred Eyes
of Argus**

This world is so big, so bright, so beautiful, and there are so many delightful things to see in it, that, when I first read the story about Argus and his hundred eyes, I felt the gods had not been as good to me as I wanted, or they would have given me two hundred. As I grew older and made

personal friends of the rocks, trees, birds, bugs and flowers, so that I never felt alone in the outdoors, I discovered that if one would read, study and investigate on any special subject he would soon find that one pair of eyes, or two eyes instead of two hundred, would open up to him more interests than he could manage. Long ago I ceased to envy Argus, when I found out that the opportunity to learn about new things was limitless. Come with me and my son Theodore on a hike some day to Tennessee Cove and the Smuggler's Cave, or over the Dipsea Trail to the giant red woods of the dark and beautiful Muir Woods, or to sun-bathed Mt. Tamalpias, and you will see that my two eyes find as much fun on the trail as they ever did.

**Nature
Hobbies**

Like to go fishing? Then read up on angling, and know the difference between fly-casting, bait-casting, trolling and deep-sea fishing, and, if you live near the ocean or gulf, catch fish in these different ways. Learn about the different species of fish, and have an aquarium. Or get acquainted with birds, so that you know them as something more than one boy did who called them "animals that wear feathers." Bird-

study furnishes a great addition to the pleasures of a hike. Our "little brothers of the air" supply a fascinating interest for both eye and ear. The boy who can use a camera gets ahead of the gun hunters, for all seasons are open to him to get a shot at a bird, and his pictures will keep, and form a very interesting collection. Keen delight can be found in watching the habits of the insect world, or in getting acquainted with the mollusks and seeing how many varieties exist. Sea weeds make a beautiful collection. My exhibit of them at the World's Fair, in Chicago, attracted as many people as did anything in the California Building. There is hardly a spot on the earth where fossils can not be found. I have found all kinds of shells and sea fossils in deserts and on hill and mountain tops, hundreds of miles from the ocean, that were left there ages ago, when the sea covered these places. Arrowheads, stamps, butterflies, beetles, coins, shells, minerals—any of these things make fine collections, and many of them give added zest to outdoor life.

**Making
Things**

Some boys find their most satisfying hobby in making things with their hands and tools. Craftsmanship, me-

chanics, machinery and invention open up a whole world of fun activities. To know the construction of an automobile or an aeroplane; to be able to work levers and gears; to make furniture and do wood carving, are all fascinating. To be a wizard with electricity is great fun. Make a wireless telegraphy apparatus and form a wireless club. Does the artistic appeal more than the scientific? Then music, painting, clay modeling, sculpture, all invite.

**Pets as
Hobbies**

In a garden facing my study-window, my eyes find rest and fun each day, watching the pranks of some rabbits. These rabbits do not belong to a boy. They furnish a pleasing hobby for a busy man. The boy who loves pets and owns a dog, rabbits, pigeons or chickens, not only has something to amuse him, but, if he selects good breeds, he can exhibit his pets at shows, and make them a means of providing him with money. In Oregon, I met a young man whose hobby, as a boy, had been pigeons. He became so interested in his pets that after he quit school he made a business of raising them. He proudly took me through

his lofts that sheltered over a thousand fine show-birds.

The Boy Who Loved Three Dogs It often happens that an early boyhood hobby shapes the life of the man. Henry Gentry was born on a farm and he loved dogs. When he was fifteen, he had three dogs he had taught to do tricks. When his parents moved to town they wanted Henry to leave two of his dogs behind, but the boy stuck to all three. One day a dog show came to town. Henry was at the station to meet it. He got chummy with the owner and showed him *his* trick dogs, and ended the day by making himself and his pets a part of the troupe. He had many hardships in the beginning, but he stuck and kept on training dogs. Eventually he made a fortune out of doing what he always wanted to do. Mr. Gentry developed the world's greatest dog and pony show, and finally had so many dogs and animals that it took twenty-five railroad cars to carry them. Today he is president and general manager of the Sells-Floto Circus, and is said to receive the largest salary paid to any circus executive in the United States. All this came from the hobby of a boy who loved three dogs!

Exit, Howlers and Whiners If any boy will "hump himself" and find a satisfying hobby, he will get so interested that he can never be "most 'scruciating idle," nor will he be a whiner and a howler who has no fun. Be a collector. Get interested in knowing about things, and learn how to do, make and invent. You do not need to have the eyes of Argus for this. If you *use* your two eyes, you can find enough happiness on the fun trail. Keep up a hunt for new and entertaining interests. They will help you discover your hidden capacities. Change these capacities into capabilities, and they will become valuable assets in making you "count for one" in the world.

Books that a Boy will Eat Up Here is a list of some splendid books that almost any librarian can get for you. They give fuller details than I could of things that appeal to boys. Some of the authors listed have written several books on similar topics. For a boy interested in the outdoors, these will help him find a nature hobby: "Nature Neighbors" (birds, minerals, plants, four volumes), American Audubon Association; "Insect Stories," Vernon L. Kellogg; "A Field Book of the Stars," Wm. Tyler Olcott; "Wild Flowers Every Child Should Know," F. W. Stack;

"The Story of the Cowboy," Emerson Hough; "The Boy's Book of Hunting and Fishing," Warren H. Miller; "The Jack of All Trades," Dan Beard; "The Burgess Bird Book" (for young boys), Thornton W. Burgess; "Land Birds and Water Birds," Chester A. Reed; Charles G. D. Roberts' Animal Stories; "Book of Forestry," Prof. Franklin Moon; "The Boys' Outdoor Vacation Book," A. H. Verrill; "Indian Scout Talks," C. A. Eastman; "The Book of Athletics," Paul Withington; "Learning to Draw," Viollet-le-Duc; "The Camera Man," F. A. Collins. Indoor books are: "Wonderland of Stamps," W. D. Burroughs; "The Story Book of Science," Jean Henri Fabre; "Harper's Indoor Book for Boys," J. H. Adams; "The Boy Mechanic," H. H. Windsor; "The Scientific American Boy," A. Russell Bond; "Woodworking for Beginners," Charles G. Wheeler; "The Boys' Book of Locomotives," J. P. Howden; "The Book of Electricity," F. A. Collins; "All About Aircraft," Ralph Simmonds; "Handicraft for Handy Boys," A. N. Hall; "Boy's Book of Mechanical Models," Wm. B. Stout; "How to Make Baskets," Mary White; "Boy's Book of Airships," H. Delacombe.

CHAPTER X

THE GANG

"The River Rats" The gang is not a new invention of boys, although its power in building manhood is a recent discovery of grown-ups. There were boys' gangs in the days of the Civil War. Dan Beard, the well-known national scout commissioner, who has been spinning yarns to boys for over twenty years, belonged to a regular boys' gang at that time. He did not call it a gang, but a "secret society." The details he gives about it are all interesting, but I can touch on only a few. He says that, during the four years of the Rebellion, grown-up men had so much serious fighting to do that boys were left to fight their own battles and solve their own problems. Many of the boys recognized no law other than that of physical force. A gang of tough boys, the "River Rats," under the lead of "Big Red," frequented the water front and playgrounds. They would hunt down and beat unprotected boys. About this



Building City Boys into Men



Dan Beard and Some of His Boys

time, Dan Beard and two of his closest chums, who were especially interested in boating and swimming, put their heads together to plan a way so they could have their favorite fun and at the same time have a place of refuge to hide in when the enemy came. After much study over "Robinson Crusoe" and other undoubted authorities, they decided to build an underground house. "They worked, as only boys can when they think their work is fun," is the way Dan Beard puts it. Soon they had a big hole dug in the river bank, and then they covered the top of their cave with lumber and scattered it over with weeds and rubbish so no one would think there was anything there. When the last bit of rubbish was in place, the River Rats, with whoops of delight and wild yells, swooped down upon the surprised cave diggers. "Big Red" was in the lead, with "Squinty" and "Spotty" close behind, and a rabble of less noted characters in the rear. They had spied on the boys and waited for them to finish the job. They were too big a bunch for the three boys to fight, so they had to surrender the product of their hard work and make an inglorious retreat. The River Rats kept the cave as

their headquarters, and from this stronghold would pounce out on any unprotected boy who ventured near.

"The Three Ancient Mariners" This adventure led Dan Beard and his two pals to form themselves into a regular gang. Here is the intimate way he tells about it: "One night, at the 'dark of the moon,' we met in a smokehouse and formed ourselves into a secret society. Over a bottle of strained honey we made solemn vows, and the secrets of the society have never been divulged until now. The name, the purpose and the fact of there being any society were the three great secrets. The name was, 'The Three Ancient Mariners.' The object was to stand by each other to the crack of doom, and the seal, 3.A.M., was tattooed on each member's good right arm. The vows were religiously kept, and many a bruised face and discolored eye proved our loyalty to each other, for the River Rats made constant war upon us, and our peaceful plans for fun were often rudely upset by the sudden appearance of a bright redhead, followed by a freckled face and a gang of retainers. This persecution of the 3.A.M.'s led them to build a tree-top retreat that was reached by

‘The Secret Grape-Vine Route.’” This they successfully held, but it is too long a story to tell here. You can read all about it in Dan Beard’s book, “The Jack of All Trades.”

An Inheritance from the Savage The instinct of self-protection that caused Dan Beard and his chums to form a gang in Civil War days, was a cropping out of the instinct that caused our ancient grandparents, early in the history of the race, to unite in tribes for the sake of increasing their strength against the attacks of their enemies. Three boys out of every four, from ten to sixteen years old, are members of a gang. While there are many interests that unite boys into bands, the deep or underlying cause of the forming of gangs is the instinctive response to the tribal impulse inherited from the savage. It is quite as natural for boys to seek out pals and form in herds, as it is for fish to go in schools, and birds in flocks. Just as the desire to swim or to fish comes to a boy, so comes the desire for association with other boys who have similar feelings. In the gang age, “the most interesting thing to a boy is another boy,” and, when a “bunch” get together, they naturally unite.

When a Boy Gets the Fever When a boy gets the gang fever, it does not break out in pimples like the measles, but there are signs that are just as easy to see, that tell he is ready to be initiated into a gang of his own kind of fellows. It starts when a boy no longer wants to be "Jackie-Play-Alone," and he begins to reach beyond himself for others to unite with him to carry out his bigger plans for fun. His horizon has widened. Instead of wrangling and quarreling unless he can have exactly and entirely *his own way*, he is discovering that boys can have more fun when they do things together, and that a greater pleasure comes from his co-operation in playing games with rules that require teamwork and the swapping of a part of his will and way for a part of the will and way of the others and the success of the team. His social conscience is becoming active. He is learning for himself: "If I am to share *in the fun* with the rest, I must share *my way* with the rest." Unconsciously, this is the beginning of his becoming a social unit and a future citizen. It is the natural awakening and unfolding of the noble instinct that makes him feel that a life of service for others is one of the highest aspirations a man can have.

"The Centipedes" and the "Slaughter-house Guys" Most gangs have a name. What is yours called, "The Centipedes," "Slaughter-house Guys," "Wharf Rats," "River Pirates," "Tar Flat Terrors," "Roughneck Rovers," "Olympics," "Troubadours," or "Happy Hooligans"? I have been an honorary member of several gangs, but the gang that I recall with greatest joy is the one I organized in the golden years of my own gang age. We did not call ourselves a gang, but a *clan*, and our name was—well, maybe I had better tell you the rest when you and I meet. Of course, you have your stamping-ground, your regular meeting place, your mysterious signs, your secrets, your code of honor, a way of initiating new members and electing officers, and a leader who helps plan out the schemes that are too big for any one boy to carry out alone. Be careful to get the right kind of a fellow for a chief. A bad leader will have ideas and standards that result in harmful mischief, and instead of the gang being one of the greatest factors in a boy's social education, it becomes a menace to his character, which is the most precious thing a boy or man can ever possess.

Gang Headquarters A self-respecting gang needs a place for its headquarters. But it won't want an all-dolled-up parlor where the boys always have to act their Sunday-school best. A shack in a back lot, made of packing-cases, or an empty room in the attic, an unused stable or barn, a dugout, a tent in the back yard, a lean-to or a cabin in the woods, will meet the need. The headquarters should be fixed up according to the boys' tastes. It should have things they like: games, tools, books, pictures, magazines, Indian clubs, boxing gloves, punching bag and whatever else they fancy. A boy is fortunate who has such a place in his own or in another boy's home. He is doubly fortunate when he has an understanding father and mother, who want him to invite his friends—his gang—to his own home, and is sure that his parents will make the boys *feel* their welcome, take an interest in their stunts, and rather see a spot of mud on the carpet or a scratch on the furniture than to have a boy whose *life* is soiled and marred, as too often happens, by his being chased out into the street to find his fun.

"Things that the Fellers Do" The fun the gang gives a fellow lies in the many things the boys do together. They play games, swim, hunt, go

fishing, have music and tell stories. They play the boyhood pranks that one boy can never get away with alone, and that, generally, one head would not think up. There is the fun of having a circus with clowns, performers, ring master and a chance for the boys to show off the tricks of their dogs and other pets. Then there is an outlet for dramatic expression—where you can dress up as a real knight, or a warrior bold, and act the part on a stage before the footlights. Full of thrills and excitement is the getting up of a wild west show, with Indians, buffaloes, horses, cowboys, bandits and stage robbery. Sometimes boys try sleight of hand, and, when they are not too slow with their fingers, do some very mystifying “black magic.” There is a special advantage in group activities like the circus and the drama—they supply entertainment for the performers and pleasure for their invited guests. They furnish a wholesome way of directing the fun-energies, are valuable as a means of self-expression, and, in the rehearsals, give some good lessons in self-control and in getting along with others.

What
Grows
on Your
Gang-Tree?

When Dan Beard was a boy, the word "gang" was used in referring to a band of young toughs or lawless ruffians. This limited meaning is no longer given to the word. It is now used when referring to a clique of boys, or to a boys' club or society. Parents, teachers and such folk have found out that a gang is something that every normal boy belongs to, and that it is almost a sort of second parent, and, next to the real father and mother, the most powerful factor in saving a boy from narrowness, selfishness and getting the bighead. They know, also, that *some* gangs *do not* train a boy in social service and teach him the wider brotherhood that makes for a truer civilization, but train him to be active in damnable doings. What a gang says, thinks or does, becomes the standard for its individual members, and as the ideals of the gang are high or low, so will be the ideals that shape the future of its members. Very few gangs are really bad. They are largely like the boy who gets into harmful mischief through the lack of proper leadership and through failure to have his fun-energies *directed into right channels*. Again, a gang,

like a boy without leadership, is frequently aimless and uncertain of what it will do next. The experience, wisdom and resourcefulness of a man can be a big boost to a boy in his training for manhood. In the same way, a man can help a gang, so that its doings may not be aimless or dangerous.

**To the
Crack of
Doom** *There is one common character-
istic in every gang, and this is, a
standard of unfailing loyalty of its members
to one another. An unwritten by-law of
every one of them is, "Stand by each other to
the crack of doom." Loyalty is a truly great
thing in character, and wide-spreading in its
influence. Loyalty not only relates to a pal,
but to ideals and standards of honor. With-
out this element of loyalty there could be no
gangs. Boys form gangs through the activity
of the instinct for friendship and the desire
for fellowship, but it is the loyalty of the
members that holds the band together. Those
you love, not your enemies, influence and
shape your conduct. You are inclined to
imitate the traits you admire in your friends,
hence the great power of your gang in fash-
ioning your character. "A bruised face and a*

discolored eye" are the visible signs of a boy's loyalty to his gang, but this same loyalty leaves its marks, either good or bad, on a boy's character, and impressions on his ideals, which may remain to bless or curse him to the crack of doom.

CHAPTER XI

THE SCOUTS

Fun- Finders

On January 1, 1920, in the United States, there were banded together 375,147 wide-awake, fun-finding boys of about your age. Their number is increasing daily. They are a lively bunch, and, if you are not one of them, you ought to get acquainted with them. These fun-finders enjoy the outdoors. They can track animals or men by their foot marks, and find their way over strange country by day or by night, for they know the stars and east, west, north and south by "signs." They are able to get near the wild creatures of the forests and study them and their habits. Their eyes and ears are trained to see and hear many things that other people miss. They know the Indian's way of making a fire without matches, and can kindle one on the wettest day. From practical experience, they have found out the truth of the old Indian saying: "White man heap fool make um big fire—no can come

near! Injun make um little fire—come close! Ugh! Good!” They can tie knots that will hold; pitch a tent; make a lean-to and a bough bed; patch torn trousers; catch muscalonge or mountain trout and bake or cook them woodman’s style. They know poisonous berries, plants and snakes. They can swim, climb trees and sight a nut-bearing tree from a distance. They have a secret code which only they and their friends understand, and are acquainted with the mystic signs used by explorers, soldiers, hunters and other outdoor folk. They know, what every boy who hikes in the outdoors should, that three stones on top of one another, three gun shots, three blazes on a tree, three long blasts, or *anything* in *three*, is always a sign of “Danger,” “Alarm,” “Look out.” They can talk to one another without making a sound, and send their messages in smoke, by flashlight, torch, lantern, wigwagging or arm signaling. Wherever they are, they can make themselves known to one of their own fellows by methods which only the members know. In any land or country in the world they can give their signs and be sure of finding pals who will understand and give them a friendly welcome.

**Something
Doing All
the Time** All of these fun-finding boys know how to do so many different stunts that they have something interesting with which to entertain themselves all the time. They have no dreary or restless hours, for all of their bubbling energies have wholesome avenues of activity. They know many bully games and team plays, and other splendid ways of finding fun. They are resourceful, because they have had lots of "help yourself" experience. They can broil a kabob of quarter of a pound of meat and bake two potatoes in the open without any cooking utensils; bake a twister on a stick; and know how to look after themselves and others in case of fire, accident, shipwreck, a runaway horse or poisoning. They go on week-end camping trips and on hikes to interesting places. In their tramps they pattern after old woodsmen by not carrying any more dead weight than they need, and never walking over anything or stepping over anything that they can as easily walk around.

**What the
Fellows
Are Like** These fun-finding boys are loyal in a high degree. Their gang is the biggest gang of boys in the world, and each member promises to do his best to keep

up the high standards of this large organization to which he has pledged his loyalty. The code he pledges himself to obey is that he will be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent. He pledges himself, on his honor, to do his best in fulfilling his duty to God and his country; to help other people at all times; and to keep himself physically strong, mentally awake and morally straight. When a boy is *on his honor* on a program like this, he is a pretty fine fellow, and ought to make a fine pal.

What It Means to Belong	These boys call themselves Boy Scouts of America, and their national headquarters is Fifth Avenue Building, New York City. They are organized on the gang plan and banded together in patrols of eight boys. Three, or at most four, of these patrols make a troop. If there are no scouts where you live, you may still belong by enrolling with the national headquarters as a pioneer scout. Boys must be twelve years old before they can belong. Sir Baden-Powell has organized the younger boys of England and her colonies into an organization known as "Wolf Cubs." The Cubs learn how to be-
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come Scouts by the time they are old enough to join. In the United States, however, we have not yet adapted this program to the nature and needs of the American boy.

**The Scout-
master** Each troop of Boy Scouts has a leader, called the "scoutmaster."

He must be a man who can wisely direct the boys and acquaint them with the fun of scoutcraft in games and team play, and in the training of eye and ear, hand and foot, brain and heart. The greatest care is exercised in selecting the scoutmaster—to get a man of high ideals and character. Here, as in your gang, you want a leader you can look up to as a hero, whose life will inspire you. It is seldom, indeed, that a scoutmaster falls short of this, but just as a mistake can happen by the wrong man getting into a bank or the pulpit, so, too, is it possible for a man to be appointed as scoutmaster who has not the qualities needed for true leadership. However, such a man would soon be replaced by one who is qualified.

**Contact
with Big
Men** The scouting activities bring boys into contact with the counsel and opinions of men whose advice would cost very

high if it had to be bought. The late Theodore Roosevelt, and Thomas A. Edison, Gifford Pinchot, John Philip Sousa, Dan Beard, Woodrow Wilson and many others you have heard about, have given generously of their time in assisting the Scouts.

**Stunts from
Zulus and
Indians** The men who made up the scouting program knew the jungle life and the ways of the savage, and they patterned many of the stunts for the boys from the customs of the Zulus, Indians and frontiersmen. These program builders remembered the feelings of their own boyhood and planned activities that would sanely and healthfully offset the disadvantages which civilization imposes on a boy when the savage stirs in him. But their ideals reached beyond the mere satisfying of savage instincts; therefore, they arranged games and outdoor interests that would build manhood and character, and develop healthy, resourceful, loyal citizens.

**A Good
Turn** No Scout's or Cub's day is complete unless he has done some act of kindness to someone. Doing "a good turn daily" is placed as the chief test of Scout and Cub. It is one thing to interest yourself by reading, playing games, camping and scout-

ing; but it is a greater thing to find happiness in making someone else happy. Boys and grown-ups who find most happiness practice the daily good turn. But "good turn" means a real service, and not the kind of good turn Sir Baden-Powell tells about of a Cub who could not think of a good turn to do, so he took a banana peel out of a garbage can and put it on the sidewalk, so that if another Cub came along, he would be giving him a chance to do a good turn by removing it!

**Being a
Boy Who
Belongs**

One of the best laws of the Scouts, that every scout is on his honor to obey, is: "He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd." Every boy who will be loyal to that law, and do his good turn daily, is bound to "belong," no matter where he lives, and is on the *right* fun trail, the trail that leads to a manhood of noble achievement. The doing of these things depends *on yourself*, not on being a scout and having a scoutmaster. If you will, you can *always* travel with a clean crowd and stand for these same ideals that will make you admired and respected, and a boy that "belongs" in the biggest sense of the word.

CHAPTER XII

THINGS A FELLOW CAN'T DO

**The Boy
with Fifteen
Cows** "You're ten minutes late," said Trove, the teacher, to Carl. "I have fifteen cows to milk," the boy answered. "Where do you live?" "About a mile from here." "What time do you begin milking?" "Bout seven o'clock." "I'll go tomorrow and help you," said the teacher, "we must be on time." At a quarter to seven in the morning, Trove came to help with the milking, but found that there were only five cows to milk. "Too bad your father lost so many cows—all in a day," said he. "It's a great pity. Did you lose anything?" "No, sir." "Have you felt to see?" The boy put his hand in his pocket. "Not there—it's an inside pocket, way inside o' you. It's where you keep your honor and pride." "Wal," said the boy, his tears starting, "I'm 'fraid I have." "Enough said—good morning," the teacher answered, as he went away.

**The Great
Law**

This is the way Irving Bacheller, in one of his delightful books, tells about breaking the great law against lying. All peoples have recognized the might of this law and held it as a most important part of their code of what a fellow can't do. Long before boys are old enough to join a gang, they hold their playmates to the standard of telling the truth. Don't you remember the cross-examination and the answers that ran about like this: "Honor bright?" "Cross my heart." "Hope to die?" "Hope to die!" "Crook your little finger and hope the worms may eat you if you are telling a lie?" "Hope the worms may eat me!" And do you remember your dislike and lasting distrust of the fellow who crooked his little finger, and then told an untruth? There are laws and laws, but of this great law, Bacheller further says, "better never have been born than not learn to obey it. If you always tell the truth, you needn't worry about any other law."

**A Million
and a Half
on His
Word**

The late Daniel Drew, of New York City, was the son of a poor farmer. When his father died, he was fifteen years old and penniless. But he was saving, industrious and of good character.

As a neighbor said of him, "he would die before he would do wrong." For five years after his father's death, he drove cattle to New York City. He put his character into his job, and at the end of the five years he was a respected cattle dealer and many wanted him for a partner. Finally, he became a banker, and was considered as trustworthy as any man in New York. His word was as good as his bond. Twice in two years he was called on to endorse acceptances of the Erie Railroad to the amount of one and one-half million dollars, and his endorsement gave them currency.

**Stealing
Water-
melons**

Ever steal a watermelon? I know a couple of boys who did, and lugged their treasure a mile to enjoy it in safety. Then they had their reward. It was a stock citron! Boys who make a practice of stealing will get all that's coming to them, and often this is a more serious matter than picking a tasteless citron. It is nothing unusual, or very remarkable, for a gang of fellows to swipe some fruit from the field or orchard of a stingy neighbor, or steal for the fun of being chased; but when a boy goes off by himself to steal, he is a sneak, and dishon-

est at heart. A fellow has to remember that stealing is a crime, and that many a boy has landed in a reformatory by that route. He should also consider that others are hurt when they have their things stolen. J. Adams Puffer, formerly a principal in an industrial school for boys, gives a case that illustrates this: A Greek boy had been committed to a reform school for stealing. At the school, each boy had a little garden of his own. The Greek boy had a melon plant with a single watermelon on it. For weeks he cared for it with unfailing devotion. When it was ready to pick and he went to get it, it was gone! The little farmer could hardly keep back his tears as he told of his loss. "I am very sorry," said his teacher, "you have taken excellent care of that vine." "Yes," replied the boy, "but I have learned a good lesson. I have learned never to steal anymore. I know now how it hurts when your things are stolen."

Bluff and Bunk Life is a complex proposition, and sometimes hard to understand, for grown-ups as well as for boys. Early on the trail a boy meets two chaps, Bluff and Bunk, and they seem to get by easier than he does. They are always "putting one over," and ap-

pear smarter than they really are. These fellows are not on the level. They side-step, crawfish, cheat and deceive. A boy who gets by in this way is cheating and deceiving *himself* more than anyone else. When a boy is on the level, he does not try to put it over—*he puts it through*. Whatever he undertakes, he is a victor in that he wins the right to respect himself as a fellow who is square. Such a boy is on the way to a place of power and position, for big-caliber men are always looking for those they can out and out trust.

The Water Cure—With Soap Added In the Enterprise Gang days, Cassville was a typical early-day California town. There were thirteen saloons and thirteen business houses, so the members of the gang heard a great deal of swearing. Ralph and his pals got the idea that it was necessary and manly for them to imitate the men who had this foolish habit. The boys did not get very far with it, for I adopted effective methods as soon as I discovered their new style of talk. We agreed that whenever one of the boys was heard to swear, the others were to grab him and bring him to me, and they were to hold the culprit while I was to give him a thorough mouth scrubbing with

plenty of water and yellow laundry soap. This was great sport for the captors—they would yell with delight whenever they heard an oath slip out. But the treatment was so “distasteful” for the captive that very shortly there was no more fun to be had in that direction. It did not take the boys long to make up their minds that swearing was not a necessary part of a boy’s education, or needful for his growth into manhood. Swearing is really an evidence of weakness and lack of self-control. *You* know that it is the baby, not the man, that cries and makes lots of noise. It is the bullying bluffer, not the courageous man, that blusters. It is the inferior fellow, not the man of authority, whose word is law, that bellows and swears. The true nobility of earth do not lie, cheat, deceive, bully or swear. They are genuine and honest, simple in their tastes and manners, as kind and gentle as they are brave, and use language that is clean and free from bluster.

“Squealing”
and
“Snitching” As I said before, loyalty is the strongest trait in all gangs. In the world of men and affairs, it is an equally big thing. One form of disloyalty that is unforgivable in the code of boyhood is “snitch-

ing" and "squealing." The fellows chuck the tattle-tale out. In boys' gangs there are more rules that deal with tale-bearing and squealing than there are about anything else. The boy who refuses to squeal under pressure does so to be true to his code of honor in which squealing is condemned as one of the things a fellow can't do. He wants to be just as careful about his honor, therefore, to get in with the *right kind* of a gang, so that he will not have to keep silent and be a party to anything that is mean or unworthy.

His Middle Name Was Disobedience Billy Owl was a good little owl that never cried because he got soap in his eyes, and never had mud on his shoes or tore his trousers. But, if Billy had a middle name, it was Disobedience. He had not yet learned to fly, and so, when his mother left him, she commanded, "Don't go out on the big bough, and don't try to fly 'till I teach you." But Billy knew better, and went out on the big bough. He yielded to the flattery of sly Mr. Fox, who persuaded him to fly and show his pretty wings. Billy "fell for him," all right, and was gobbled up. When a boy is a Billy Owl, his flight of disobedience will give him a hard fall. But if he has learned

the first thing a soldier has to learn, *he will obey the first time he is told*, and if he has anything to discuss, debate or argue about, he will do so *afterwards*. Every game worth the playing has its rules. They may not be according to every young boy's ideas; but unless a boy obeys them, he can not be one of the team. Life is only a larger game, and on every side are laws—laws of man, nature and God. If you are to take your part in man's affairs, you have to obey the rules of the game. Only those who have learned to obey may give orders and be leaders. Obedience is one of the very greatest of life's lessons. The boy who obeys instantly becomes the winner. The boy who has to be told twice gets the poor job. Honors do not come his way. The boy who does not obey until he gets a stimulant in the rear of his anatomy, becomes the whiner—life kicks him in the same place when he is a man, and he is always looking for a new job and complaining about his hard luck. He did not "hump himself" when a boy, and is the "howler" who "never learned how to behave." Disobedience is not a good middle name.

**The Choice
of Hercules**

When the strong and mighty Hercules first started out to do great things, he was met by two beautiful beings whose names were Vice and Virtue. Vice attracted with her wonderful stories of the many marvelous delights and entrancing pleasures she would give Hercules if he would follow her. She showed him her gilded city where they would go, and, under dazzling lights, a gay crowd, who were laughing, feasting, drinking, dancing and playing strange games for money. It was so alluring that Hercules went with her; but before he had gone far, his great strength, on which he most prided himself, began to leave him. Immediately he turned back and walked with Virtue. His strength began to return, and he grew in power until he became one of the greatest heroes of ancient story. On the life trail, every boy must choose between vice and virtue. The gilded city of vice destroys strength, manhood, self-respect, success, heroism. The bright lights, the glad hand, the good times, are all a cheat—underneath is a life of blackness, weakness, deceit and crime.

“At the devil’s booth all things are sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells, our lives we pay.”

**Laws of
Honor**

In all times there have been written and unwritten laws that govern the conduct of men. The Indians, the Zulus, the Knights of King Arthur and the Crusaders, all had their codes of honor, the same as all boys' gangs or associations have their standards that apply to the conduct of their members. In the preceding chapter, I quoted part of the laws that a Boy Scout promises to obey. In studying boys' gangs, there are found rules on tale-bearing, lying, stealing, swearing, using tobacco, unjust fighting, "divvyng up," and standing by one another in trouble. These laws the boys hold as their code, for which they will fight "until the crack of doom," guarding it as valiantly as did any knight of old.

**The Code
that Relates
to You**

The code that relates to *your own life* should take into account the things that hurt *you*. You should be your own strict commander, and, for your own good, make your own personal laws and obey them. To illustrate: One boy might have to say, "I will eat no chocolate, no peppery sauces and no highly-spiced food, because I have found that the stimulant in the chocolate makes me nervous and the spices hurt my

stomach. I will control my tongue, for my temper is quick. In my tasks I will undertake no more than I can finish, and I will finish all that I undertake. I will not put off doing the tasks that are given me. I will be less sensitive to praise or blame. I will stand by my convictions. I will be more watchful in the presence of a possible danger to my safety, reputation or personal welfare." Now, while most boys might use chocolate in moderation, this boy could not, for he had found it did not agree with him, and he would be sinning against his body if he indulged his appetite for it. In this way, each boy can frame his own personal code, and then he should be manly enough to obey it.

**An Accu-
rate Meas-
uring Stick** Do you need a longer measuring stick to draw up *your own personal* code, and to determine the things that *no fellow* can do? Here is a rule of right and wrong that will leave you in no doubt or uncertainty:

Any act, thought or desire that is good for you or others, is right. To think, desire or do anything that you know will injure you or others, or to leave undone what you know will prevent injury, is wrong.

CHAPTER XIII

PUTTING LONG PANTS ON YOUR GRIT

**The Knights
of Old** In olden times the knights selected very dignified names for their orders. When the twentieth century boy forms an order or society, he is likely to call it "The Knights of the Empty Dome," or something equally undignified and expressive. Yet for all this, he is apt to be just as true a knight as any of that great brotherhood of chivalry, which began more than fifteen hundred years ago. In those "days of old," might ruled, and the man with the strongest arm did just about as he pleased. A group of men with high ideals rebelled against this oppression, and banded together to put it down. They called themselves knights. Their purpose was: "To live pure, speak true, right wrong, follow the king." They dedicated their lives to service. Among them were Alfred the Great, King Arthur, Sir Galahad, Sir Lancelot, Sir Bedivere and other great-hearted men equally famous for their chival-

rous lives. Knighthood has not been limited to the age when chivalry was born. The histories of the birth of nations, the courage of the signers of our Declaration of Independence, and the brave deeds of pioneers and scouts, all show the staunch qualities that go with true knighthood. And knighthood is not ended. The twentieth century boy who thinks of himself as a knight and lives up to a worthy code of honor, will get his innings just the same as the warriors bold who fought the robber barons with sword and spear.

**"A Warrior
Bold in
Spurs of
Gold"** "In days of old," the main activity of knights was fighting. They cleared the forests of wild animals and the hamlets and towns of those equally dangerous brutes—the robber barons—who oppressed the weak and the poor. They punished these robbers and other bullies and thieves. They fought against ignorance, brutality and vice, and showed a proper reverence for womanhood. They engaged in all kinds of outdoor athletics to develop strong bodies—for the man who had a weak or undersized body could not be a knight. Fighting seems natural for boys, just as fighting to right a wrong is natural to

every real man. Most boys enjoy a scrap so much that if they have to go a long time without a real cause for a shindy, they will invent a reason for one. There are many things that stir the fighting instinct in a boy, a gang or a group of fellows, and fighting is always considered, among boys, as the test of a fellow's grit. But if you want *your* grit to grow up to real man-size, be sure you have a *real reason* for fighting before starting a rum-pus with another fellow.

A Little
Gentleman

Did you read Booth Tarkington's stories of "Penrod"? Remember "The Great Tar Fight"? Penrod was called the worst boy in town. Georgie Bassett, "a boy set apart," was the model boy upon whom all the regular fellows looked with disgust. Georgie not only was "set apart," he *knew* he was a boy "set apart." Penrod had gone to the barber for a haircut. The day was hot and the hairs made him itch all over and all under. So he squirmed, twisted and wriggled. The barber told Penrod how still Georgie Bassett sat, and how every one called him a little gentleman. Nothing could have angered Penrod more than to hold up this "model" boy as a pattern for *him* to follow.

"They better not call *me* that. I'd like to hear anybody try. Just once, that's all."

"What would you do to 'em?" ventured the barber.

"It's all right what I'd *do!* I bet they wouldn't want to call me that again, as long as they lived!"

"What would you do if it was a little girl? You wouldn't hit her."

Penrod was chivalrous. "Who said I'd hit her?" Still, the thought of being called a "little gentleman" like Georgie Bassett was maddening. So he added, "I bet I'd fix her, though."

"What would you do if it was a boy?"

"He would be lucky if he got home *alive.*"

"Suppose it was a boy twice your size?"

"Just let him try. He'd never see daylight again."

The Great Tar Fight

Finally, the tormenting barber got through with his victim. Penrod walked broodingly homeward, picturing, in his active imagination, the furious vengeance he would wreak on anyone who might call *him* a "little gentleman." But his active mind was diverted into a new channel of interest by the discovery of a cauldron of tar in a back

alley. My! but it was sticky! Nothing on which Penrod wiped his hands served to get rid of it; neither his waist nor his pants; neither the fence, nor even his dog, Duke. Penrod tossed sticks and pebbles into the tar to see how many it would take to make it run over. This was slow work, so he pried up a rock as big as a watermelon to heave in. While struggling with it, a sweet, taunting voice said, "How do you do, little gentleman!" It was a dainty little girl, dressed in spotless white, who was bringing her baby brother home from the barber. The barber had put her up to torment Penrod with this whip-lash. Quite beside himself, he howled, "Dry up, dry up, dry *up*!" "Little gentleman, little gentleman!" cooed the fair tormentor, and kept it up, while Penrod grew more furious with each repetition, until finally, with herculean might, he heaved the huge rock into the cauldron. Immediately there was a volcanic eruption, and all three were covered with sticky, black tar. Just then the model Georgie Bassett happened on the scene and attempted to act as peacemaker. He intended to "stop the ungentlemanly conduct." Then something happened to Georgie! While it

was happening, two of Penrod's chums happened by, when something more happened! You, being a boy, can imagine what else happened, and the sputterings of the dripping tar fighters, whose fight "wrecked the peace of six homes." A little darkey, hearing what happened in two of these boys' woodsheds that evening, feelingly said, "Man! I'm glad I aint no white boy!" But there were still livelier happenings some time afterwards, when dear Georgie was wished on Penrod and his secret society by Georgie's mama and Penrod's father. Of course, Penrod and his pals had to properly "nishiate" him, when the model Georgie almost became a boy *pulled apart* instead of "set apart."

**Giving the
Other
Fellow
a Licking**

Boyhood is full of fights in which boys, burning with outrage against some real or fancied insult, seek to uphold their idea of what is right and defend their honor "to the last drop of blood." But that is not the truest test of grit. A friendly bout with boxing gloves and according to the rules, where the opponents have no feeling of irritation, is a better kind of fist-fighting to develop a fellow's confidence and courage. It also takes grit to face your oppo-

nents in any kind of team-play where each has to do his best for the sake of the team's victory. Timid boys find their courage greatly strengthened when they can lean on comrades like themselves; so, eventually, their association in team-play develops their bravery.

**Craw-
fishing**

Ever watch a crawfish travel when he is scared? He always tries to back out of every trouble or danger. Boys that lack moral courage try to escape the consequences of their mistakes or wrongdoings in crawfish style, instead of manfully acknowledging their faults and trying to overcome them. Moral courage requires more grit than physical courage. The morally brave dare to do right, speak the truth, resist temptation, shun evil companions, endure ridicule as protectors of the weak or defenders of a principle, and show they belong to the ancestry of heroes by the thorough and cheerful way they do the little and commonplace duties of every-day life.

**Sir
Galahad**

The great knight, Sir Galahad, could say, "My strength is as the strength of ten, because my heart is pure."

Strength gives grit. Remember, Hercules began to lose his strength when he walked with Vice. The boy who would have the strength of a Sir Galahad must keep his heart pure. This means that a boy obeys the Boy Scout law of keeping clean in body and thought, and traveling with a clean crowd. It further includes a loyalty to the code of honor of the knights of old, who always showed a true reverence for women and girls. As a twentieth century knight, you are called to be true to the traditions of these great and manly men. I have visited many prisons and reformatories, and have seen some of the most hardened convicts, but I never found a man so low that he had not a big measure of respect and reverence for his mother. Women are the mothers of men—respect and honor them accordingly.

The Motto of a Famous Scout "Be true to yourself and others, as God is true to you." The mightiest force for putting long pants on your grit lies in obeying this rule of the scout who was always loyal and dependable, Buffalo Bill, the most famous scout in the world. It requires cutting out everything that is unworthy and degrading, that there

may be nothing to oppose or lessen one's self-respect; then striving to acquire the qualities of mind and heart of a true hero, that there may be ample reason for self-respect and self-confidence in the efforts, opinions, the personal worth or whatever else relates to one's self.

**A Knight
of the
Twentieth
Century** The supreme test of your fitness for wearing long pants on your grit is not in giving expression to your feelings in any "great tar fight," but in a battle that takes more steady courage. This fight of all fights is to manfully do your best in the things that do not interest you. "Is that fun?" Did I say it is? Is it fun to stay home from a party because you have to do the work that you shirked or put off? Is it fun to have your pals leave because they can not wait for you while you go on an errand that you neglected? It takes full-grown grit to work like sixty on what is distasteful, and get a disagreeable chore out of the way, and to find enjoyment in doing it *thoroughly*. Babies and half-baked men do only what gives them pleasure. A full-grown boy, when he fails to do his best, or when he neglects his chores, and when he places his own pleasure before

the doing of work that is his duty, is a baby or a slacker. If that happens to hit you, choose which of the two you want to call yourself. No boy with proper self-respect wants to be either. If you feel you are old enough to be getting your growth, *enter into this kind of a fight*, show nerve and courage, as well as muscle, keep your self-respect and put long pants on your grit by giving it this test of genuine manliness, proving yourself a worthy heir to the shield and sword of the knights of old and able to "carry on" as a true knight of the twentieth century.

CHAPTER XIV

MAKING YOUR BOLDEST DREAMS COME TRUE

**The Stars
and Stripes
Over the
Roof of the
World**

For almost four hundred years, adventurous heroes of greatest daring and courage endured all manner of hardship and privation for the hope of gaining the North Pole. This cherished dream of the centuries finally was realized on April 6, 1909, when the Pole was reached by six men and forty Eskimo dogs under the command of the late Rear Admiral Robert E. Peary, U. S. N. The temperature on this April day was 65 degrees below the freezing point. An unsetting sun circled slowly a little above the horizon of a glittering, frozen, lifeless world. This was the bleak and barren ice waste that so many had sought and "into which in all the ages since the earth was born no human being had ever penetrated." It was the dazzling, tantalizing wonder-prize of four centuries of contest, and here the indomitable and unconquerable Peary with his heroic party nailed the Stars

and Stripes! Of this finished victory, Peary said, in a story that he wrote for the Boy Scouts' Year Book: "Never shall I forget it; and I don't want you to, for it was the result of dreaming a dream, then working for the realization of the dream through twenty-three long years, with every energy of brain and soul and body concentrated on the one subject."

**Grit that
Would Not
Let Go** The thing that Peary placed as the great lesson of his conquest was the "inevitable victory of persistence," together with the infinite value of a sound physical body. He directed attention to the fact that while this is an age of science, progress and invention, yet the *final conquest* was made here, as was the conquest of the South Pole by Captain Roald Amundsen, of Norway, on December 14, 1911, by *none* of these, but "by the two first machines on earth: the human organism and the animal organism—man and the Eskimo dog." They struggled and fought against obstacles such as are to be found nowhere else on the face of the globe, and won out by the might of the perfect man-body and a grit that would not let go. These men, who accomplished the mightiest tasks

in all the history of heroic things, had learned the lesson of the supreme value of a strong, healthy body, kept in A-1 running condition. I have talked to you so much on this subject that I feel sure you know the lesson well enough to be able to say it backwards and forwards, sideways and slanting. It was the splendid physical bodies of these two little bands of men that held them up on forced marches in the bitter cold and in the face of almost insurmountable obstacles and privations, and sustained their efforts until the final supreme victory. But, united with the splendid physique, was *persistence of will*. It may help you to never forget Peary's triumph to know that the vessel in which he sailed was the *Roosevelt*, named after another hero of rugged frame and iron will.

**Making
Your
Dreams
Come True** It is your WILL that will enable you to make your boldest dreams come true. In all your battles, and in overcoming every foe, your will is your strongest ally. By the will, you form good habits and overcome bad ones, and rightly direct the energies and the emotions. Your will gives staying power to your grit. It enables you to be true to your code of

honor, defend your conviction, and wear your armor of knighthood worthily. Will is power; so is electricity. But remember, the power of either, without direction, may be ruinous. When not controlled, the will manifests all the selfish traits of Jump, and seeks to gratify the appetites and want-desires of your strongest feelings. So you must be a worthy commander, and control and direct the will into lines of conduct that will make for your highest success and happiness. *This gives the self-mastered will, the highest attainment of character and manhood.*

**Developing
a Strong
Will** A strong will that is self-mastered is the basis of greatness. Your will grows strong in the same way that your muscles do—through exercise or use. In developing your muscles, you give most attention to those that are weakest. The will should be exercised in the same way, by specially drilling those qualities that need strengthening. *In whatever way you consciously use your will, you develop will power.* For instance, you put your will into your eyes, and you see more; into your reading, and you remember more; and so on with every other physical power or mental faculty

that you *will* to exercise. In all drills for developing will power, the important thing is attention. Begin your drill by determining to give *persistent attention* to whatever you are doing. Joseph Cook says, "Attention is the mother of memory, and interest is the mother of attention." Whenever you exercise your will to strengthen it, be sure to invite this mother and grandmother to the party.

**Cutting off
the Heads
of Your
Enemies**

A great truth was voiced by Prof. Jules Payot, when he said, "Caligula wished that all the Romans might have one head so that he could decapitate them with a single stroke. It is unnecessary for us to entertain a similar wish concerning the enemies we have to combat, for there is only one cause of almost all our failures and nearly all our misfortunes. *This is weakness of our will.*" The commonest handicap in building a strong will is lack of decision, and a "maybe, perhaps, I don't know" habit of doing and thinking that makes one's own conduct depend largely on what others may do or say. To overcome this tendency, be careful to decide aright, then be positive and hold to your own opinions and methods

of doing what you know to be right, instead of conforming to the wishes of others.

**Winning
the Battle**

In the story of Penrod, you will remember how, in his active imagination, Penrod pictured just what he would do to anyone who dared to call him a "little gentleman." You saw how quick he was to "fix" those who gave him this intolerable insult. One of the most practical uses of the imagination, in all serious matters that involve a choice, is to face the matter in your own imagination, weigh the motives for and against, select the course that is best, and then determine with all your will to do it. If you wait until you are face to face with trouble or danger, you will be controlled by your strongest emotion. Years ago, an engineer of a fast express, when rounding a curve, was confronted with a danger that threatened the lives of his passengers. In the moment of supreme peril he did the only thing possible to prevent the wreck. The passengers, when the train was stopped, marvelled at his wonderful judgment and instant decision. He replied, "I did not think. I did not have to. I have often thought what I would do if such an accident occurred, and ten years ago I de-

cided on my course of conduct. When it came, I acted instinctively." This illustrates the kind of will-training and imagination that will help you to triumph over danger, and, what is even more important, it will enable you to hold on to your ideals when tempted.

**Your Will
and the
Devil**

The knights of old were famous for their staying powers. They were not quitters. They would not let go. They exercised their wills the same as they did their muscles, for the purpose of making both stronger. They gained the strength to do big and difficult things by training the will in doing little and distasteful things. They did not have furnaces, with ash bins and water pots to look after, the care of which seems such a hardship to many modern boys; but I can assure you that some of the things they did as a means of training their wills were fully as commonplace and uninteresting. It is a splendid thing to form a *hābit* of doing some task each day that is downright distasteful and doing it with a grin. This is one of the very best drills for building up an unconquerable will. It is also wise, when your chores are unattractive, to follow the example of Goethe's mother, who always did her most

disagreeable tasks first. This she called "gulping down the devil without looking at him."

"'I Can't' Got Hung" In the shadowy twilight of a dreary winter evening, when I was still in the fairy-tale age, I read a story that seemed to fit in with the cold and darkness of the world, and that left such a creepy, shivery feeling up and down my back that I never forgot it. Of course, the story was a fairy tale. It was of a boy who was always saying "I can't" to everything he was asked to do. Finally, he wore out his mother's patience and she sent him supperless to bed. And then what do you think happened? The boy dreamed that he turned into a miserable, ugly, puny, deformed creature, and out of the darkness came a monstrous giant, with blazing eyes, and roared, "This is the boy that says 'I can't!' All 'I can't's' get hung!" And that was the end of that boy. It was all so real to me that I forgot it was only a dream. I "didn't dast" tell my mama about "I can't," because she would have taken my book away, but I had many a long thought and cold shiver, for fear I might form the habit of saying "I can't," and be hanged! Real life

is not as swift as my imagination pictured in its punishments to the quitters, whiners and the I can't folks; but the boys who keep saying "I can't," grow up into men who lose all of life's fine prizes and the keen joy of doing big things. The hanging truly takes place, for the ugly giant of failure strangles the spirit of such boys, destroying their capacities for success and happiness.

King Can King Can is the fellow with the right kind of spirit! He will lead you to lots of fun. In the early history of our language, before we were as civilized as we are now, "canning" was the word that meant king. The man who *could do*, who was *fit* to be a leader and protector of the people, was the king. Our word "can" comes from the same source, and still carries with it kingly powers. In the truest sense, the man who *can* is always a king. All about us we have such kings in science, invention, statescraft, business, etc. Each of them became a king because "he wins who thinks he can." The career of the Hon. J. Harrison White furnishes an example of the triumph of King Can. His boyhood life was full of hardship. At the age of nine he was forced to make his own way in

the world. But, as a boy, he had grit and determination, and in the ripe years of his manhood he became a supreme court judge. In telling a bunch of boys about his early struggles, he said in closing, "What we attain in later life is only the fruit of the seeds we sow in early life. No matter what you undertake, believe all the time that you can do it, and you will succeed. We fail because we lack persistence. Keep constantly at one thing, be truthful, for where truth is, dishonesty can not exist, and you will succeed."

**The Heart
that Will
Not Accept
"No"**

Peary said his achievement was "the result of dreaming a dream, then working for the realization of the dream through twenty-three long years, with every energy of brain and soul and body concentrated on the one subject." He tells boys to hold fast to the creed of his friend George Borup: "Clear brain, clean body, persistence, a heart that will not accept 'No,' and you can win any prize." This is a code worth adding to any code you are holding. Set your will to work in any line in which you have power. Remember, victory comes through the *constancy* of will that is expressed in eternal patience. Most of what is

looked upon as genius is due to a concentration like that of Peary's. You can, *if you will*, stand side by side with earth's great souls, who, through self-mastery, have been able to realize, in their own lives, the power and the joy that come in the fulfillment of a mighty dream.

CHAPTER XV

TWENTY LEAGUE BOOTS

Hiking with
Twenty
League
Boots

I never knew a boy who did not enjoy a hike that promised some new adventure. I have stumbled upon many delightful experiences and places of intense interest, while poking about the by-ways of Europe and America, and have taken so many zigzag journeys that whenever I see a big vessel steam out to sea, or a train of sleeping-cars pull out of a station, I get a homesick feeling. But, for all the many thousands of miles I have traveled in strange lands and among different peoples, some of my greatest thrills and most enjoyable adventures have come to me when, in the quiet of my little room, I picked up a favorite author and went hiking in twenty league boots.

Giving
Your Mind
a Good
Time

When your pal is away on a vacation and there does not seem a ghost of a show for fun, and the savage in you stirs with a longing for an unknown and mysterious adventure, are you

stumped for something to do? There is something you can always do for fun. Put on the twenty league boots and go traveling to the North Pole, or the South, or anywhere between. Whether you go by rail or boat, submarine or aeroplane, the ticket is the same.

Around the World and Back Again When a boy travels in twenty league boots, every hour is filled with thrills. He can hunt for buried treasure and fight pirates with Robert Louis Stevenson; explore the jungle with Kipling; sail the South Seas with Jack London; run down outlaws in the West with Zane Grey; have some thrilling outdoor sport with Christy Mathewson; share in the bold deeds of all the great heroes that ever lived; or satisfy a thirst for facts by spending a day or an evening with the many inventors and scientists who have accumulated stores of richest knowledge along the lines of their hobbies.

The Dreams of Tomorrow As you travel across the world and back, what you read will become a very vivid part of your daily thinking. The more intensely interested you become in a book, the deeper the impression on your thought-life and the larger part it becomes of

your house of dreams from out of which, some day, will walk the controlling ambition that will shape your manhood. *The thoughts of today form the dreams of tomorrow and the conduct of the future.* For this reason, select these companions of your mind with the care Shakespeare suggests in testing friends, and when you have found those that are worthy, "grapple them to thy heart with hooks of steel."

**Ruskin as a
Guide to a
Book** Ruskin has given a test that will help you in selecting the right kind of a book. He says, "The best romance becomes dangerous if, by its excitement, it renders the ordinary course life uninteresting and increases the morbid thirst for acquaintance with scenes in which we shall never be called to act." Fichte, the philosopher, had the right kind of spirit in regard to reading. When a boy, he got hold of an impossible, blood-curdling story. In the midst of it, he threw the book into the river, saying, as he did so, "This will never do. I get too much excited over it. I can not study so well after it. So here it goes."

**Harvard
and Yale
on the
Value of
Reading**

Lincoln walked sixteen miles to borrow a book. The mother of Henry Clay took in washing to earn money with which to buy books for her son. Books are less scarce now, but they are just as valuable to the boy who determines to make his way in the world. Here is the testimony of two men of position who know: "Men in every department of practical life," says President Hadley of Yale, "men in commerce, in transportation and in manufactures, have told me that what they really wanted from our colleges was men who have the selective power of using books efficiently." Says Charles W. Eliot, ex-president of Harvard, "Cultivate the habit of reading something good for ten minutes a day. Ten minutes a day will in twenty years make all the difference between a cultivated and an uncultivated mind, provided you read what is good. I mean by the good the proved treasures of the world in story, verse, history, biography."

**Reading
that Gives
Brain
Power**

To develop brain power, reading must be correctly done. To read a book properly, *will* to give it your undivided attention, pass no unfamiliar word without you look up its meaning, and

read every word. It is a great mistake to race through a book. If it is not worth reading, don't waste your time on it; but if it is worth reading, don't rob your mind by rushing through it. Try to impress your mind with what you read, so you can tell the substance of it to a friend, and make a practice of entertaining others in this way. Remember the author and title, and, in your own books, mark the passages that appeal to you. Reading in this way adds to your mental riches and develops your brain.

**Mental
Indigestion**

Reading is a splendid indoor enjoyment that can be carried to excess just the same as an athlete can overdo through too much muscular exercise. I knew a boy who stuck indoors and read and read and read. He grew so worthless, he might as well have been deaf, dumb, bowlegged and blind. It is just as harmful to read all the time as it is to eat all the time, because neither brain nor stomach can digest what is crowded into it. To get joy on the fun trail and win the favors of Apollo, a boy must keep a balance between brawn, bread and brain. The boy who gets indigestion in his brain will lose out every time when competing with the

chap who combines work, eating and reading, with enough play in the open air and sunshine.

Recipe for a Boy's Library Boys that belong have either a library of their own or the beginning of one. While the tastes of boys are varied, still there are some general things that every boy's library should contain. The Bible, with its sixty-six books of history, story, poetry and all kinds of instruction, is a library to begin with, and should always occupy first place. It is not only the greatest book, but the truest guide for any boy to follow in shaping his code of honor. Then, there is need of a dictionary, although I knew a man of very ordinary education who did not need one. Whenever he wanted to write a word and did not know how to spell it, he knew instantly where to find it in his Bible. His word-knowledge was necessarily made up largely of words of Anglo-Saxon origin. An encyclopedia is another need for answering questions of what and why. Collect as many books as you can along the lines of your favorite hobbies. Beyond these, have a liberal supply of the best books of adventure and out-

door sport, poems by the great poets, some history and the biographies of men who have "made good." In your fiction, have someone help you select what will develop the imagination and give you strength to face life as you will meet it when a man. Your books should be so good that you find pleasure and profit in rereading them. Include, with them, some standard magazines with clean stories and interesting facts about the way big men are doing big things. *The American Boy*, published in Detroit, Mich., is a splendid all-around magazine for boys.

**Lincoln's
Library**

Does this program seem rather big? It is the quality and not the quantity of books that makes a good library. Lincoln's boyhood library consisted of three books: the Bible, "Pilgrim's Progress," and "Aesop's Fables." From these he got the entertainment, inspiration and knowledge that shaped the ideals and conduct of his entire life. Any boy can make the modest start that Lincoln made. Once knowing the pleasure of a library of your own, you will plan to make it grow.

**Good for the
Brain
as Well as
the Stomach**

The average boy spends more than he realizes on chewing gum, candy, soda water, ice cream and the movies. If half of the money he spends in this way is saved for books, it will be better for his stomach, brain and character. In this way a few books can be added to a library every year and the boy will get a lasting delight instead of a pleasure that quickly passes away, for he can repeat his enjoyment as often as he wishes, besides sharing it with others. A book is hardly worth having unless it can be read a number of times, with each reading giving you knowledge and delights that you missed before.

**First Aid
to the Un-
employed**

A boy should always have a few interesting books to use when he does not know what to do with his time or when restless. He might catalog them, "First Aid to the Unemployed." They could also truthfully be called, "First Aid to the Uninjured," because *an idle moment is a dangerous moment*. Every bad habit and every temptation that leads to vice begins in an idle moment or in loafing.

**Fun, Punch
and Purpose
Books**

After all I have said about reading, I would not be playing fair unless I directed you to some good books. I have already given a list of books that deal with hobbies. Now I will name some fine books of a wider range and interest. Pass the list on to your pals who want interesting reading, but be sure to add "Personal Help for Boys," so that I may take your friends with me on the fun trail. Many of the authors I am listing have written several splendid books, but I am mentioning only one book of each, so that I may make you acquainted with a larger number of authors. Not knowing your exact age, some of these books may not appeal now as they may when you are a year or two older, just as some of the things I am saying may mean more to you a little later on. But in this list of over sixty books, there are many *for you just now*. Any librarian will help you select the ones that fit your age:

"Captains Courageous," Rudyard Kipling;
"Treasure Island," R. L. Stevenson; "The
Light in the Clearing," Irving Bacheller;
"Boy Life on the Prairie," Hamlin Garland;
"The Cruise of the *Cachalot*," F. T. Bullen;

"Ransom of Red Chief," O. Henry; "The Riders of the Purple Sage," Zane Grey; "The Boy Scouts of Berkshire," Walter Prichard Eaton; "Mark Tidd," C. B. Kel-land; "To the Land of the Caribou," P. G. Tomlinson; "Camping in Western Trails," Elmer E. Gregor; "The Last of the Mohic-ans," James Fenimore Cooper; "The Cruise of the *Dazzler*," Jack London; "The Little Shepherd of Kingdom Come," Harold Bell Wright; "Air King's Treasure," Claude Gra-ham White; "Water Babies," Charles Kings-ley; "Story of Siegfried," J. Baldwin; "The Boy Scout and Other Stories," Richard Hard- ing Davis; "Apache Gold," J. A. Altsheler; "The Young Arkansans," Emerson Hough; "Adventures of Buffalo Bill," Col. W. F. Cody; "Tales of Mystery and Imagination," Edgar Allen Poe; "The Virginian," Owen Wister; "Tanglewood Tales," Nathaniel Hawthorne; "Twenty Thousand Leagues Under the Sea," Jules Verne; "David Crock-ett," J. C. S. Abbott; "The Gaunt Gray Wolf," D. Wallace; "Two Years Before the Mast," R. H. Dana; "Animal Heroes," Ernest Thompson Seton; "Bob, Son of Bat- tle," Alfred Ollivant; "Stickeen," John Muir;

"First Base Faulkner," Christy Mathewson;
"Danny Fists," Walter Camp; "Fair Play,"
H. Williams; "Baby Elton, Quarterback,"
L. W. Quirk; "For the Honor of the School,"
R. H. Barbour; "Following the Ball," A. T.
Dudley; "Pelham and His Friend Tim,"
Allen French; "Story of a Bad Boy," Thomas
Bailey Aldrich; "Just Boy," Paul West;
"The Boys of Bob's Hill," C. P. Burton;
"Being a Boy," Chas. D. Warner; "A Jolly
Fellowship," Frank R. Stockton; "Through
College on Nothing a Year," C. Gauss; "Cat-
tle Ranch to College," R. Doubleday; "Tom
Brown's School Days," T. Hughes; "Men of
Iron," Howard Pyle; "King Arthur and His
Noble Knights," Mary Macleod; "The Red
Book of Heroes," Andrew Lang; "The Boy
Lincoln," W. O. Stoddard; "The Boy Life
of Theodore Roosevelt," Herman Hagedorn;
"Boy Life of Edison," W. H. Meadowcroft;
"The Story of Liberty," C. C. Coffin; "Man
Without a Country," E. E. Hale; "The Land
of Fair Play," Geoffrey Parsons; "Tales from
Shakespeare," Charles and Mary Lamb;
"The Boy's Odyssey," W. C. Perry; "Ben
Hur," Gen. Lew Wallace; "Cloister and
Hearth," Charles Reade; "David Copper-
field," Chas. Dickens.

CHAPTER XVI

TREASURE ISLAND

**Heading for
Treasure
Island** "Choop u bunder ke butcha jao." That is not the secret code of a pirate and his crew, nor is it monkey language, but you better not bunderlog with it unless you know its meaning. When Sir Baden-Powell went to India for the first time, his elder brother told him this was the very proper way to say "Good morning, sir!" to a native gentleman. When he spoke these words, the gentlemen did not seem pleased; instead, they looked much displeased. On inquiry, Sir Baden-Powell discovered that it did not mean "good morning" at all, but that he was saying, "Shut up, you son of a monkey, and get out!" It is not important to know about this wrong way of saying "good morning" when you are heading for Treasure Island, nor will you have to follow a chart that runs, "Tall tree, spy glass shoulder, bearing a point to the N. of N. N. E. Skeleton Island E. S. and E. ten feet." But it is *very*

important that you get a liberal share of the booty stored in the chests of learning and come in for your portion of the gems of attainment and success that are to be found on the Treasure Island of Intellectual Riches.

**Bucking the
Buccaneers** The boy who steers for the Island of Intellectual Riches will have his share of adventure. There will be plenty of buccaneers to sing:

“Fifteen men on the dead man’s chest—
Yo-ho-ho, and a bottle of rum!
Drink and the devil had done for the rest.”

They will try to rob a boy of the priceless treasure of culture and education. Some of them are the jolly good fellows who tell you that youth comes but once, and you can’t tell how soon you’ll die, and you’ll be a long time dead, so have all the sport you can today! Again, there are the boy’s own inner temptations that he has to fight, when the old swimming hole, a game of baseball, or even a job, may seem much more to be desired than being shut up in school, training the mind for a future business or profession. Bucking these buccaneers has always been a very real fight for every boy who gained his full share of the treasure of intellectual riches.

The Royal Road to Doughnuts Most boys are more interested in doughnuts than in dollars; but, when they are men, if they can not earn the dollars, they are not likely to get the doughnuts, because any "nut" can tell you it takes dough to get them. Education is the royal road to doughnuts. Do you doubt it? Here are some facts and figures furnished by the United States Department of Education that are worth thinking about whenever a fellow is tempted to neglect the development of his mind during his boyhood days. The department states that an examination of the names listed in "Who's Who," shows that only one uneducated child in one hundred and fifty thousand is able to accomplish anything that entitles him to honorable mention; that those with common school educations win out four times as often; that a high school diploma gives them eighty-seven times as much chance, while a college education makes them *eight hundred times as likely to succeed*. They also found out, in examining the records of one hundred business houses, that ninety per cent. of college men rose to large salaries and responsible positions, as compared with twenty-five per cent. of non-college men.

The Boy
Who Gets
the
Doughnuts

These figures may stagger a boy, unless he stops and thinks. The opportunities that are open to a college graduate do not rest just on what the schools give him, but also on his own natural ability. Generally, it is the boy of will and spirit, with a definite ambition to make something of himself, who enters college. *He is not the average fellow.* It is *this* that furnishes a large part of the reason why he is eight hundred times as likely to succeed when he has his diploma. The boy who has the *same qualities and a definite purpose to win out*, will get the doughnuts when he goes out into the world, even though he has to battle against the handicap of not having had a collegiate training. He will use his spare time profitably, and will often gain the knowledge *out of college* that the other fellow gets in college. He has the elements of a winner in himself, and, unless he has these elements, a college diploma will not make him a success. *Those who depend mainly upon a diploma, and stop studying and striving when they leave college, have eight hundred chances for failure to one of success.*

**The Royal
Road to
Success**

By all means, get as much education in the schools as possible. In these days of the high cost of everything, it is the only thing that is being given away. However, if circumstances over which one has no control make it impossible for a boy to have the advantages of schools and colleges, he must not let this discourage him, but make him the more determined to *educate himself* and secure his share of the imperishable riches of Treasure Island. The value of all schooling is the opportunity it gives one to develop brain power. If a boy will keep his eyes open, be determined, make use of his opportunities for self-improvement, reach out for new books to read, be always on the job to learn from anyone who can give him an idea or tell him something interesting, he is on the royal road to success, and, college or no college, he will have dollars and doughnuts and a trained mind. But remember the *if*.

**Cultivating
Brain
Power**

To learn to think clearly, act wisely and be mentally wide-awake, is the object of all intellectual training. The law of development is the same here as everywhere else: *exercise, through regular use, gives strength*. To be an athlete

you must exercise your muscles; to have brain power, you must cultivate it by using the mind in thinking, studying, reasoning and storing up knowledge. Try, by definite willing and daily practice, to make collectors of *all* your mental faculties, and you will see more, hear more, have a better time, have a better memory, accumulate more mental treasure and steadily increase your brain power.

**The Scouts
of the
Soul** The five senses have been called "the scouts of the soul." Keep your senses so keen and active that they will be scouts decorated with all the badges of merit it is possible for scouts to win. You will avoid the "ugly hump," and at the same time train the senses and mind by playing games, having outdoor and indoor hobbies, and by making any worth-while collection. You might refresh your memory by recalling the many interesting ways there are for cultivating brain power in this way by again reading the chapter on "Side Dishes." *Anything that requires the attentive use of your mental faculties will strengthen them. Always bear this in mind.* When Ralph could not find any other way to exercise the faculties of

his mind, he would take his bicycle apart for the fun of putting it together again, and he overhauled my poor old alarm clock so many times that one day I accused him of filling it with bed springs! He looked at me very searchingly. Next morning I discovered why, when Tom told me that Ralph had fastened the clock to the bed springs in Tom's bed and set the alarm to go off at 2 a. m.

**The Man
Who Knew
How** The machinery in a Brooklyn factory broke down and the proprietor sent for an expert to repair it. When he arrived, he told the proprietor it would be necessary to shut down the mill for a week. This meant a great loss, so the proprietor remembered a mechanical genius he knew, and sent for him. He repaired the works in about two hours and started the machinery. His bill read: Repairing machinery, two hours, 50 cents; knowing how, \$25.00; total, \$25.50. The proprietor gladly paid the bill and said, "Knowing how! Yes, that's it! Men who don't know how should be paid nothing."

**They Ate
Potatoes
and Mutton
Chops,
But—** "Knowledge is power." My teacher of penmanship made me write those words so many times that my fingers ached! Life has given me

many opportunities to prove the eternal truth of those words. I have been called to meet many big men who were leaders in bringing things to pass in the busy world of achievement. They were not a different kind of human being, they ate potatoes and mutton chops just like other folks, but *they did not grow up out of a spoilt boyhood*. They were chaps that, when in school, had not tried to slide through their studies and slight their work. They were winners largely because they rolled up their sleeves and pitched into their task and were never satisfied to stop learning and studying and adding to their treasures of knowledge.

How Will
You Use
Your
Treasure?

Stevenson, in his story of "Treasure Island," tells us that all of the voyagers "had ample share of the treasure and used it wisely or foolishly according to their nature." One of them studied his profession and rose in the world, while another spent his in three weeks, or, to be exact, in nineteen days; for, on the twentieth, he was begging in the street. Knowledge is indeed power. Its possession is a mighty treasure. But power wrongly used is damnable. Never in the history of the world

has there been so great a call for power, nor, perhaps, so many temptations to use it for selfish ends. Business, commerce, finance, invention, science, professional skill, social service, all are bidding for intellects thoroughly trained, for men who possess the power of knowledge. How will *you* use your riches that you dig out of Treasure Island? *It will be according to your nature or character, and your character is not determined by anything or anyone but yourself. You can make it what you will.*

CHAPTER XVII

CHOOSING A VOCATION AND GETTING ON IN THE WORLD

**How the
Big Win-
ners Find
Fun**

"Let me tell you about the fun Bud and I had last week." The gentleman, who thus addressed me, was a millionaire and the president of a large corporation, and "Bud" was the general manager of the company. The president then told about the fun he had in his work; how it was all like a regular game, only many times more interesting than any he had played in boyhood. Then "Bud," whose salary and commissions last year amounted to \$40,000, told me about *his* fun. "I love my work," he said; "I eat it, sleep it, dream it and I believe in it as I do in my Bible." These men were not working for the money. They both had more than they needed, but worked because of the fun they found in the great game of business. All of the world's great successes have been great workers. But every one of them, if questioned, would tell of the joy of the work and of the jolly fun he was having.

Some, in the beginning, were obliged to work for a living; later they worked for the very joy of achievement; and then, when they were getting old, they could not give up their work, because idleness would have robbed them of the greatest fun they could get out of life.

“When Thy Whiskers Are Grown” The law of the jungle, as it applies to the hunter wolf, and the little jackal who gets his living from the leavings of other animals, is expressed in these lines by Kipling:

“The jackal may follow the tiger; but, cub, when thy whiskers are grown,
Remember the wolf is a hunter—go forth and get food of thy own.”

Soon it will be your time to go out into the world for your share of the world's prizes, and then you are going to know the biggest kind of fun, of which no normal man ever wearies. It is the splendid fun of achievement that you have already experienced in some measure in your studies, games and team-play. In this chapter and the next, I want you to go with me into the world as a man, and consider some things that have to do directly with your manhood, the truths of

which you can apply at any period of your life, no matter how many times you may have had to shave your whiskers.

**Finding
Fun in the
World** The fun trail of every boy leads into the highway of life. When a boy steps into this highway, he will find the fun of the millionaire and of "Bud," if he has work to do in which he can express his own strongest qualities and achieve his boldest dreams. Then, no matter how hard this work may be, it will be fun, just the same as it is now when he makes a shanty for the gang, or builds an aeroplane or a boat that takes weeks to complete. When a boy gets into the world of work and business, and is unhappy and a failure, it usually comes from not finding the work for which he is best suited. A boy should have a position that fits him, instead of trying to fit himself to the position. No boy who desires to look trim and neat wears clothes that do not fit. More important than the fit of your clothes is a vocation that fits. Daily work that fits will be full of meaning and interest. To have fun in the world, a boy must give serious thought to what he intends doing when a man, and not pass the matter by with an "Oh, I don't know," or "Anything that turns up."

**Self-
Knowledge**

"Know Thyself" was the message carved on the famous temple at Delphi. In selecting a vocation that will bring a lifetime of fun, the more self-knowledge a boy has, the wiser he will choose, and the more he will accomplish with his life. A boy who enjoys the outdoors will find life rather tame jerking soda water in a drug store or confectionery; one who delights in tools and machinery will get no fun out of selling silks and laces in a drygoods store; while another who likes to swap will not find much fun in the life of a minister. As soon as a boy is old enough to select the pals and the books he likes, he is old enough to notice what stirs his deepest interests. Even the contents of his pockets are an index to his tastes. Paying attention to what appeals most will indicate his natural bent, whether it is finance, business, mechanics or a profession. Benjamin Franklin's father used to take him on walks where he could see joiners, bricklayers, woodturners, glaziers, printers, etc., at their work, to help him find out what he would like for his life-work. To be able to see and compare various lines of activity is an advantage to any boy who is trying to select a trade.

**How to De-
cide on a
Vocation**

After you have got what glimpses you can of the daily activities of "the butcher, the baker, the candlestick maker," every time you have an opportunity, ask questions of successful mechanics and business and professional men, as to what they found necessary for success in their vocation. Be sure to get *all* of the story, the undesirable as well as the desirable things in connection with their work. I knew a boy who wanted to be a surgeon. He was a thorough student and had a good brain, but he did not have enough of natural mechanical ability to be able to amputate a chicken's tail-feathers without cutting off its head at the same time. I called his attention to this failing. It was something he had entirely overlooked. The would-be surgeon was so awkward with tools that it would have been a waste of time to try to acquire skill with them, so he dismissed all thought of that profession.

**A Man's
Ambition**

A boy's dreams and ambitions have a way of growing and changing. What may be a keen delight or an absorbing interest today, may seem small and unsatisfying a few years later. Because of this, no boy should definitely settle on any

special vocation for his life-work until his whiskers are grown, because he may select a job that will not be as big as his manhood's ambition. However, he will be safe to shape his educational training and do special reading along the lines of his strongest inclinations. If his chief interest, as a boy, is business, in manhood it will not change to mechanics or a profession, but the *kind of business* that appeals and satisfies in boyhood may change and be very distasteful in manhood.

Finding a Life-Work that Fits In trying to determine on a life-work, remember there are thousands of ways to make a living, but only one kind of work that will use your strongest abilities. To be a farmer, a boy must have a strong body, a love of work in the outdoors, and a practical mind. He must be economical and a good manager, or he will waste more than he produces. Success in business requires initiative and a love of competition, with plenty of grit, energy, self-reliance, tact and judgment. If a boy has the ability to become a first-class salesman, he can have one of the biggest jobs on earth, for the demand for good ones is always beyond the supply. It would take a book to tell about the re-

quirements of a successful salesman. Leading essentials are that one likes to call on and deal with strangers, and is enthusiastic, tactful, persistent, fearless, resourceful, forceful, naturally and genuinely friendly and neat in dress. He must be a persuasive and convincing talker and make friends readily and hold them. A boy should not try to learn a trade unless he has a real liking for tools and some natural ability in making things, otherwise it will not hold his interest and he will not put into it the patience necessary for success. If a boy wants to enter any of the professions, he must thoroughly enjoy study, for a successful career in any one of them requires not only collegiate training, but studying and reading all the time to keep his work up to date. A poor carpenter may make a botch of his job and cause a leaky roof that some other carpenter may quickly remedy, but if a doctor makes a botch it may cause the loss of a life. No other work needs to be as thoughtfully weighed as that of the professional man, to find if one has the intellect, persistence and character necessary for success. I may not take the space to discuss this subject further, but when you get ready seriously to consider

your life-work, if you will read "Analyzing Character," by K. M. H. Blackford, M.D., you will find it extremely valuable in aiding you to decide on a calling that fits you.

**Whistling
As He Goes**

For a boy to get his full measure of fun and happiness out of life, he must feel like whistling or singing at his work the same as when at play. If he does not, something is the matter. It may be he has lost his courage through being driven by necessity or duty to do what he did not want to do. Or he may have taken up a calling to gratify some relative or his parents, rather than his own desires. Again, he may have an aim so high that he is looked upon as being an unreasonable dreamer and is discouraged on all sides from ever trying to attain it. These first two reasons will make work drudgery instead of fun, while the third will tend to chill a boy's enthusiasm and take the heart out of his efforts. The thing for every boy to do is to decide on his own life-work according to his strongest abilities and most appealing interests, and then, no matter what obstacles or hardships stand in his way, let him set to work to overcome them, being true to his purpose of what he determines to

achieve in life, no matter how far-distant or unreasonable it may seem. The oyster turns the grain of grit that irritates it into a pearl. Often the direst poverty is the driving force behind success. The brave and determined do not surrender, but use obstacles to bring out strength and beauty of character. They persist until they work themselves out of the undesirable place—they master fate. If you are ambitious, a way will open before you if you persist, and the desire of your heart is a worthy one.

**In the
House of
Golden
Crests**

Sometimes a boy will hear someone yapping about only certain positions being honorable. Such as do this are not satisfied with being called "the salt of the earth." They are the babies crying for sugar. All work is worthy, whether done with brain or brawn, when it is done to supply either the needs of life or wholesome enjoyment. Of course, there are folks who feel they would soil their hands if they did anything except in the learned professions. The smell of onions and freshly-plowed soil is offensive to their sensitive nostrils. They seem to forget that they have to depend for their comforts on the king in over-

alls, who finds fun in harvesting potatoes or a wheat field, laying bricks, pushing a plane or running a locomotive. Anyone engaged in any honest calling and doing the sort of thing in which he can produce most and render the greatest service, is the truest kind of a nobleman and belongs to the house of golden crests. The Divine Master worked as a carpenter when on earth, and sought to be classed with all that serve, and His desire was to be "the servant of all."

Hunting
"When Thy
Whiskers
Are
Grown"

Boys who hunt in the woods know they do not kill a bear when they aim at a ground squirrel. When a lad goes hunting in the world, he will hit money, fame, power or his conception of success, according to the motives that inspire his activities. His happiness and contentment, and the amount of his fun, will depend on what he hits. Percy H. Johnson, senior vice-president of a large bank in New York City, a man who has gained success, wealth and power, says, in *The American Magazine*: "A young man should not consider what salary he can get at the start or the second year; but rather where he is likely to be in fifteen years. He must early decide, and decide very def-

initely, whether his chief goal in life is to be the making of money or the attaining of success. If he chooses the former, he may earn all the money of his wildest dreams, but he will have missed the real joy and happiness and purpose of life. These come from healthy, wholesome ambition. I know what I am talking about when I stress the impotency of money to yield satisfaction."

**Making a
Living or
Making a
Life**

I believe it is Edwin Markham who says, "While we are making a living let us not fail to make a life." The testimony of all who have found the most satisfying happiness in life is in line with that of Mr. Johnson. Personal advancement, fame and wealth are all splendid, but if these are secured by one's having to shrink and shrivel his character, he has not attained success. Manhood is greater than wealth or fame.

**The Highest
Priced Ar-
ticle in the
World**

The place that does most to call out the man in you will develop character, and character is the highest-priced article in the world. There is nothing that will give you more courage and self-respect than to be able to look the world

in the face with the consciousness of being square and standing only for those things that make for a noble manhood. A boy who keeps his record clean will have a life that is successful and truly great, whether he attain the dizzy mountain heights or the quiet of sheltering green hills; while he who sacrifices his self-respect by doing the mean or cunning thing to achieve power or money is a failure, no matter where he arrives, because he has defiled his manhood, and in making his living has failed to make a life.

CHAPTER XVIII

KEEPING THE WORLD FROM GETTING YOUR GOAT

**Someone
Got His
Goat** It is customary in England and elsewhere to keep a pet like a small dog in the box stalls with the blooded race horses. These highly-bred animals are nervous and sensitive, and the companionship of a pet seems to quiet them. To take one of these mascots from a horse makes him fretful. Some years ago a famous horse had been made ready to win a big race. His mascot was a billygoat. Somebody got the stable boy drunk and then took away the goat. All night long the sensitive horse kept whinnying for his companion, and in the morning would not touch food. He was sent to the race, but lost it because someone had got his goat. To win in the race for success, it is very essential that you do not let anybody "get your goat."

**Playing the
Greatest
Game in
the World** All of your life, so far, has been a training to make you ready for the big race which you enter when you get out into the world of men and affairs.

Your association with your chums, your doings in your gang, and your code of honor, all are shaping your character, and will play an important part when you enter the race for the big prize. You will not find life very much different when you step into manhood's activities, except that the game you play is the greatest game there is—your fights have a different purpose, and what you accomplish is larger and gives more fun and bigger satisfaction. What you do is just as exciting, and, if you play the game of life as earnestly as you do the games of your boyhood, it will keep you on your tiptoes. In your gang you learn how to get along with your pals, and the meaning of loyalty, teamwork and honesty, together with considerable practice in self-control, self-reliance, courage and grit. The better you master these gang lessons the more certain will be your success in the business world.

“Big Deeds Require Big Doers” To make a boy a big doer in the world has been the purpose of all I have previously said. A boy's success will depend on his power of choice, his training, thrift, persistence, grit and will. If he determines to build his life as well as he now

knows, he has at his command the foundation stones for building a useful, successful and happy manhood. Once more let me emphasize that one's energy, mentality and success depend largely upon health and physical vigor. Dean Johnson, of the New York University, in *The American Magazine*, May, 1920, says: "Really successful men are almost always physical successes first; they have made themselves master of their own bodies. Seldom do you find a weakling in a place of power. * * * Big deeds require big doers, and in a competition as swift as that of the modern business world, the weak and those who neglect either their physical or mental development, are soon eliminated."

You will better understand and more easily remember the characteristics or qualities of big winners, if I tell you of a few big successes about whom every boy has heard.

The Success Secret of Wrigley William Wrigley, Jr., the chewing gum king, is doing a business that represents an annual turnover of thirty million dollars. He finds so much fun "in the exciting game of business" that he calls it "a joke—a fine, rich joke." He began making his own living when he was eleven. He

had to wriggle against poverty and over all manner of obstacles. He founded his present immense business on a capital of thirty-two dollars. He is conspicuous among the really successful men who "have made themselves masters of their own bodies." Every day, for a quarter of a century, he has taken some form of regular exercise. He has several swimming medals, is a clever boxer, plays golf, tosses the medicine ball, rides spirited polo ponies, and, his friends claim, "runs blisters on their feet at tennis." He controls his emotions, as shown by the fact that, since making his first fortune, he has been "broke" three times and nobody knew it but himself, and it did not cause him the loss of a moment's sleep. An old business associate said of him that he never saw him worried, angry or without a smile and a cheerful word. Two fortunes he lost in finding out the big things he knows about the advertising game. He is now the biggest advertiser of any single product in the world. He possesses untiring energy and enthusiasm. He has grit and courage. Twice he fearlessly dumped all of his earnings in an advertising campaign directed at Broadway, New York City. He

said, "I didn't even make a ripple on the surface." This loss of two hundred thousand dollars he met with his usual smile, and a firmer determination to make New York take notice. He next fired a quarter of a million dollar shot at the big city, and this hit. On the walls of Mr. Wrigley's Chicago office is the motto that is a key to his achievements. It tells you, "Nothing great was ever achieved without enthusiasm." But enthusiasm, unless linked up with a strong physical body, will seldom get anyone very far. Out of a hundred boys who are graduated from high school, but fifteen make a marked success. The failure of the eighty-five is largely due to the fact that they are not physical successes. They do not sufficiently control their desires and emotions; therefore, they lack the energy, persistence and enthusiasm that go with a splendid body kept in perfect tune.

All Winners Are Workers The pictures of Mutt and Jeff, over which you have had many a laugh, are seen as often as the advertisements of Wrigley's gum. Hereafter, whenever you see either, I hope you will remember the success lessons I am telling you about them. Bud Fisher, the creator of Mutt and Jeff,

owes his success to the fact that, like all winners, he is a worker. He worked hard to get his start, and then, when things were coming his way and he was making big money, he worked harder, until now he makes more than double the money that any other cartoonist or any great painter ever made. But when Bud Fisher plays, he plays just as hard. Fellows used to try to get him to go out for a good time when work had to be done. When he refused because of an unfinished cartoon, they would say to him, if they had his money they would not work at all hours as he did. That, perhaps, is the reason they haven't as much money as he has. Because they would not work as hard is largely why they are not successes like Bud Fisher. Bud has kept on working hard, having to make a new cartoon every day, even when, as he said, "the ideas simply refuse to come." He is now making close to a quarter of a million dollars a year. He has no patience with the lazy chap who is looking for a soft job. Of these he says, "Spoiled kids, most of them! And spoiled kids usually develop into crybabies, unless it is spanked out of them. And believe me! I know this old world spans hard, sooner or later."

**Charlie
Chaplin**

Charlie Chaplin was not always the winner he is today, making something like a million dollars a year. Not so long ago, he was playing in vaudeville and earning an ordinary salary. He had an idea he could act before the screen, but no one seemed to think so. However, he kept tracking producer after producer until at last one—perhaps to get rid of him—gave him a contract and sent him to California. The director here did not feel any more attracted to him than the producers in the East, and refused to give him a chance. But Chaplin stuck. He believed in himself, and that he could make people laugh. One day the director turned him over to one of his assistants who was to take some views, saying as he did so, "I wish you would take that pest along with you so I'll get a few hours' peace." When the views were being taken, "the pest" butted in and out before the camera like one who had never seen pictures taken. When the films were developed, the director saw the fun in Chaplin's penguin walks and other pranks, and realized he had a winner. Chaplin had the strong self-reliance that marks every winner—an unshakable belief in what he could

do. To win out, one must learn to stand alone, endure any kind of a turn-down and keep good-humored and genial in manner, even when called a "pest" or something harsher.

**A Success
Hint from
a Boy
Winner**

Last week I had the pleasure of meeting Horace A. Wade. He is eleven years old and America's youngest author. He began writing as far back as he can remember, found a publisher for his first book a few months ago, has three books written and is now on his fourth, which he expects to finish before he is twelve. Being an author has not spoilt him as a boy. He told me he has another ambition, and that is to be a second Ty Cobb. I asked him for a success message to give to the boys in my book, and he said, "Tell them to observe." This young author is gifted with a keen imagination, which, with his ability to describe his mind-pictures and what he observes in the world about him, accounts for his success. To win out in anything, boys must keep their eyes open for new things, and observe the ways of those who win. Imagination is essential for success in invention, science, art or literature. The power of a dream is back of every great achievement.

**The Fellow
Who Makes
Friends**

Grantland Rice is the best-known sporting writer in the United States. Irvin S. Cobb says of him: "Success has not damaged him. His hat size is still seven and an eighth, and his favorite flower remains the violet. He is the same modest, manly, sunny-natured chap that he must have been when he was a towheaded kid down South, or when he was a freshman in college.

* * * Every time Grant Rice meets a man, Grant Rice's circle of friends and well-wishers has been increased by one." The qualities that Irvin Cobb has pointed out in Grantland Rice are success traits that anyone may well cultivate. To be able to make friends is a big thing. To cultivate this quality, mingle with others, be kind and try to enter into their feelings, joys and pleasures. Combine with this a sunny manner and an unselfish heart, and you have the recipe for an attractive personality, which helps a long way to make you a winner.

**Learn to
Talk
Telegrams**

I once met a salesman who had all the success traits I have so far indicated, and yet he was not succeeding. He came to me to locate his trouble. He had talked but a few minutes when I interrupted

him by saying, "No need to talk further, for I see your trouble. You are not direct and to the point. Learn to be brief and talk telegrams." A year later I met him on the street in Chicago, and he talked telegrams with a vengeance! He had won out. Modern business is a swift, relentless race. To win out among busy people, a fellow must get to the point quickly, clearly, forcibly and without useless words. The late J. Pierpont Morgan regarded every hour of his time worth a thousand dollars. If the time of those you talk to is not valuable, then consider your own time as being worth much to you. Doing so, you will not waste your own or another's time, and this will also incline you to cultivate the habit of promptness, "The politeness of kings, the duty of gentlemen, the necessity of business men."

**A Fault
that Stood
a Thousand
Years**

Jacob Riis once said, "When I first saw the Viking Ship dug out in Norway, the thing which most impressed me was the mark of a lazy carpenter's axe upon the prow of the ship. He had been too lazy to grind his axe and the record was there plain to be seen after a thousand years." A boy may cheat in what he does,

the same as in what he says. Unreliable or dishonest work is the same as dishonest speech. A boy can not be too careful to do his work accurately, honestly and thoroughly. A "good enough," slipshod way, is what keeps thousands from achieving promotion and success. I have often heard my good friend Russell Conwell say, from the Chautauqua platform, "In the real man's life there are no trifles. Whatever is worth doing by him is worth doing well. Make the last letter of your name complete. Eat the last morsel of food deliberately."

A Lie Carved on the Soul If dishonesty carved into a piece of wood remained for a thousand years, who can say how long the effect will remain of a lie carved on the soul? Our prisons are filled with people who have branded themselves as criminals through their dishonesty. Common sense prompts us to do right, because it, alone, pays. Only weaklings and the foolish and wicked choose to do wrong. "Honest Abe" Lincoln will always be loved, because he was a man of character, a man of pronounced honesty. When asked to take the wrong side of a case he said, "I could not do it. All the time while talking

to that jury I should be thinking, 'Lincoln, you're a liar, you're a liar,' and I believe I should forget myself and say it out loud."

The Gibraltar of Success Not knowing the restrictions, when I was in Spain I unintentionally climbed beyond the highest heights tourists were allowed to go on the mighty Fort of Gibraltar. It was wonderful to stand there and look out on the blue Mediterranean and beyond to the distant shores of Africa, and see the ships from all parts of the world, and think of life in this big world and the big prizes that are to be won! It gave visions of possibilities I never had before. With all the stepping stones that make for success, there is but one Gibraltar, and that is honesty. If you are honest, industrious and thrifty, you will be bound to attain success. Be honest in thought, word and purpose and you will have power. The consciousness of doing what you know to be right will give self-confidence. It will put conviction into your talk, and a silent force will pass from you that will speak more eloquently than words and carry with it more influence than anything that you might say.

CHAPTER XIX

HEROES

**Michael
Henry of
the Green
Chair**

Mr. Hackett is a droll and interesting character in one of Irving Bacheller's books. He is a kindly man of good cheer, is fond of jokes and has a lively imagination. At the head of his dining table was always an empty green chair. This was looked upon with awe and reverence by the children, for it was the chair of Michael Henry, "the boy that has never been born." Of him Mr. Hackett said, "He was the biggest and noblest of all—kind an' helpful an' cheery-hearted an' beloved of God above all the others. We try to live up to him." This invisible creature stood as the hero of the little home.

**The Infl-
uence of a
Hero**

Almost every boy has someone he looks up to as a hero, a person he feels he would rather be like than anyone else on earth. His hero inspires his ideals and has a marked influence in shaping his con-

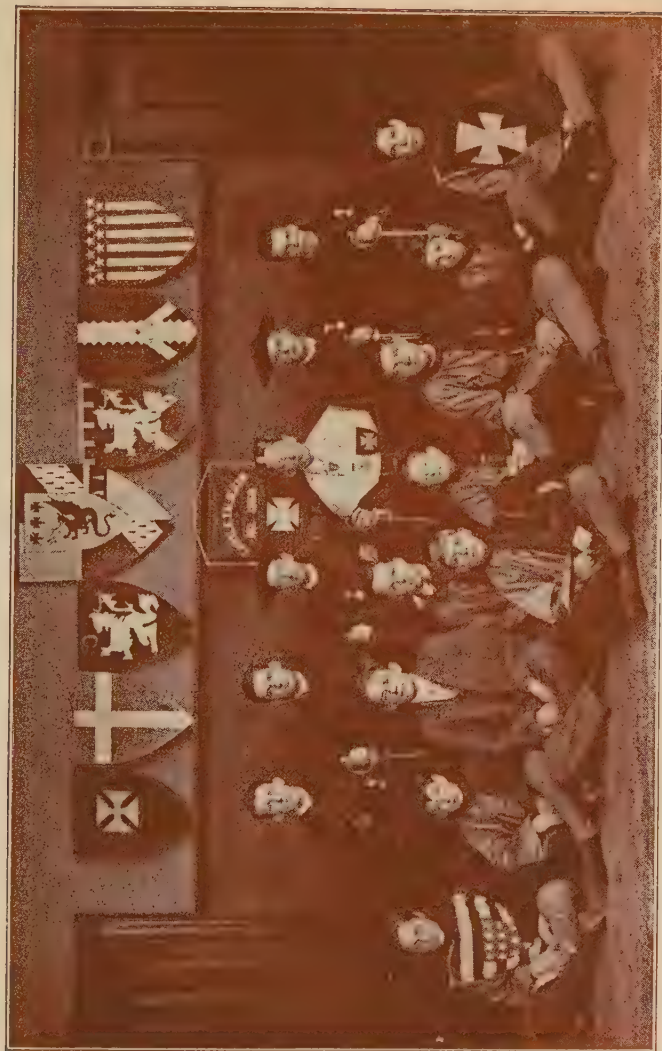
duct. When Mr. Hackett faced any special problem, he would go away by himself and have a long talk with Michael Henry. He came back with courage and strength to meet and master his difficulty. A hero of the right kind will be a like help to any boy. I know of one boy who was timid. His hero was Wallace Bruce. This lad was afraid of the graveyard at night, but, by remembering what Bruce would do, it quieted his fear. A boy should select, as his hero, one who is strong where he is weak.

**The Boy
and His
Heroes** The hero has just as real a part in a boy's life as has scouting, camping, hobbies or playing games. The devotion to a hero may not come quite as early in life as does the fondness for physical activity and outdoor sport, but, to the spirited boy, there is bound to awaken this admiration of a hero, and the ambition to make something worth while out of his own life. He will seek to imitate that which most stirs his admiration: it may be a star in one of the big leagues or in the movies, a great statesman, scientist, or inventor, or a hero of daring and adventure. As persons are influenced most by those they love and admire, it is important that a boy

give his devotion to a hero who has the qualities that are found in worthy men.

**The
World's
Heroes**

Courage and strength have always been admired. In the life of primitive man, these were the two great essentials for living in safety and comfort; therefore, the first heroes were strong and courageous. It was soon seen that when any strong man was able to meet and overcome any of the many perils of land and sea by which the people were surrounded, he not only made things better for himself, but for his fellows. Even the very selfish were unable to keep everything for themselves. So, very early in history, the idea of service to others was associated with the idea of heroism. Review the lives of heroes like Moses, Daniel, King Alfred, Sir Galahad, Saint Louis, Robert Bruce, Lincoln, Father Damien or any other great hero, and you will find superior courage, daring and a greatness of soul in the service of a cause they felt was right. The world has ever admired deeds of daring and achievement, but it has given its greatest adoration to acts of high and noble purpose by men and women who were unselfish and self-sacrificing. The world's greatest hero is



Some Modern Knights of King Arthur



A Real Boy

Jesus of Nazareth. His whole life was one of exalted heroism. He was always the servant of all.

**Following
a Hero**

A boy, in his admiration of a hero, must not overlook the fact that many a hero has had grave faults. The great man and the unknown man alike have to walk on life's highway, and either of them are guilty when they disobey any of the laws that relate to right conduct. Because a man does some heroic thing does not necessarily make him a man of perfect character, but he may be so generous, courageous and unselfish that these qualities far outweigh his other qualities or faults. A boy, in following the footsteps of a great doer of splendid deeds, must not forget the failings of his hero. They are warnings of faults that he must avoid.

**The Sir
Galahad
Period**

There is something about the lives of the heroes, especially those of ancient story, like the Knights of King Arthur, that seems to take one into a golden twilight land of beauty and sentiment, where aspirations and longings awaken to do things outside of self and be of service in the world. Probably, on account of this, a boy is said to

have reached the Sir Galahad or chivalric period, when he begins to have day-dreams full of ideality and romance, and is attracted to whatever has to do with the glories and adventures of a knightly quest. At this period in a boy's life, when his imagination is keen, his appreciation sensitive to the beautiful and poetic, and his whole heart-life wistful with a longing to do heroic deeds, one of the best ways I know for him to satisfy his ideals that reach beyond himself is to become a member of the boys' fraternity, the Knights of King Arthur. This boys' club was founded in 1893 by William Byron Forbush, and is the biggest club of its kind in the world. Prof. Forbush thoroughly understands boys and loves them. He has three of his own. They are now splendid grown men, but they still regard their father as a chum and companion.

**The Knights
of King
Arthur**

The purpose of the Knights of King Arthur is to reach the boy who is about ready to pass out of the scouting age into the Sir Galahad period of heroes and chivalry. With the average boy, its appeal is probably strongest when he is fifteen or older. In a most realistic and attractive way, the club brings back the beauty, charm and ro-

mance of the past when the Knights of King Arthur had their many stirring adventures, and recalls them so vividly that the members almost feel King Arthur actually has come back from Avalon as he said he would, and they are again his Knights of the Round Table who are to establish with him the promised fairer kingdom. With the brave king they stand, loyal to their knightly code of "courage, clean living, joyous play and service to others."

From Page to Knight Each club in this boys' fraternity is called a castle. As every knight of old had to pass through degrees of training, first as page and then esquire, before he was ready to do true knightly service, so each boy who becomes a member of a castle has to serve in these same degrees. Only after he has proved his worth and that he possesses the right spirit, is he knighted. He passes through splendid adventures that make for growth of character while on the way from page to knight. There are appealing quests; humorous and also impressive initiations; tests of obedience, manhood, grit and knightly character; and an intimate acquaintance with the Book of Golden Deeds, the mysteries of

the Stone of Testing, the mystic sword Excalibur, the retreat to Joyous Garde, the Siege Perilous, and, finally, the solemn vigil of the night, when the sword is laid upon the altar and the life of the initiate is consecrated to noble service. I may not take the space to tell you more of the close and beautiful fellowship of these "friends seeking happiness together." If you desire the details, write for them to the William Byron Forbush, Litt. D., Dreamolden, Media, Pa. This fraternity has never asked the public for funds, nor has it ever been, in any way, commercialized.

Who Is Your Hero?	Each member of the Knights of King Arthur takes the name of some ancient knight, or hero of any period, and tries to pattern after him. He who is Sir Bors seeks to help others, not to think of self, and to gain that unselfish hero's success; Sir Geraint follows after the knight who never returned without achieving a quest. Have you a hero? I know a young lad whose hero was a soldier, a great painting of whom he had often lingered over in the library of his home. One winter day he set to work to make a statue of his hero out of a big, white block of snow. Diligently he labored. The
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sun was reddening the evening sky when he had finally completed his statue. This was his first attempt at modeling, so he did not make a very good likeness of his hero, but he had every reason to be proud of his achievement, and called his mother to see and guess where he had found the soldier from which he had copied. The mother guessed with less skill than the boy had shown in his work, for she said she supposed it was Christian with his burden and staff emerging from the slough of despond! The boy grew furious and flew at the unoffending image, and soon there was nothing to show for his labor but the broken fragments at his feet. Seeing he had grieved his mother by his hasty act, he said with contrition, "Don't look so sorry, Mother, I will make another."

**The Perfect
Pattern**

If you build your hero of snow, *you* may "make another," but when you chisel on your inner soul, the likeness and character of your hero, make no mistake by selecting one who is weak or foolish or wicked, for you will have marred or wrecked the beauty of the white block that the Master of Life gives but once to each of us on which we are to carve our character and

our future. There is but one hero whose life is so dominant and masterful that you may fearlessly chisel his every quality and never find flaw or disappointment. This is the Christ. Allow Him to reign as hero and king of your heart. No hour spent in chiseling His likeness on your soul will ever bring vexation or regret, but time so spent will add to the enduring greatness of your manhood. Unswerving loyalty and obedience to Him will lead you into service that will make you truly heroic and bring you into kinship with the world's noblest men.

CHAPTER XX

THE OTHER FELLOW

**He Thought
of the
Other
Fellow**

An old man, feeble, shabby and lame, was stopped by a policeman, who had seen him picking up something from the sidewalk and putting it into his pocket. "What have you there?" demanded the officer. "Why, just some bits of broken glass," timidly replied the old man. "I feared it might cut some lad's foot. I always do it. I've been a cripple all my life from stepping on a bottle someone had carelessly thrown into the street." What the feeble old man did was not a big thing, but it was, in its way, a great thing, because it was a true service of one who was constantly watching for a kindness he could do for the other fellow. Service is the core of all worthwhile living. The deepest and richest joys of life come from the habit of thinking of others and serving them.

**The Spirit
of Peter
Pan**

"I am Youth, I can do all things!" cries Peter Pan. His words have resounded in all the ambitious, courageous

deeds of man. Man thought he could harness the lightning for his use, talk around the earth and fly, and he did. When one has the spirit of youth, and life, radiant and beautiful, beckons to him and bids him do something worth while in the world, his body tingles with the activity of his energy and the desire to do! He has the magical vision of youth and faith; his feelings are tender and responsive; the bigness of his dreams almost frightens him! But of one thing he must be watchful: *he must use his high and lofty feelings in doing something, or they will evaporate in mere emotionality and eventually dull and harden him.* For his own usefulness and happiness it is vitally important that he gives active expression to his emotions by doing some kind of service in which he can function to the full. The test of a boy's devotion to his ideals, his hero, his gang, his parents, his country, or his God, is shown in the effect his love has on his will and in the way his love manifests itself in deeds of service and sacrifice. If he indulges his emotions in "sympathy stunts," and *does nothing* for the other fellow, he is but a mushmouth that any spirited and manly boy despises. Fur-

thermore, he is actually cultivating selfishness and destroying his possibilities of elevating his manhood. He will not be ready, or have the capacity to act, when the time of big opportunity comes.

**The Great-
ness of
Service** "Help thou thy brother's boat across and lo! thine own has reached the shore," is an old Hindu proverb. This is but another way of expressing the blessings connected with service to the other fellow. Service, as I have said before, is life-giving, while selfishness is destructive to one's own life. It destroys the health and happiness of those who allow this ugliest of all monsters to govern their conduct. Service is the Sir Knight that will overcome the ugly dragon of selfishness. The Master defined greatness as service, when He said, "He that would be greatest among you, let him be the servant of all."

**A Service
Program** There are many ways in which a boy can make his life count in helping the other fellow. Home duties, neighborly help, community betterment, good citizenship and world brotherhood, all supply opportunities. Big things are never done by

those who wait for big things, but by those who constantly practice on the little things all about them. There is always plenty to do, both individually and in teamwork. Organize your pals in community cleanups and so make your town a better and more beautiful place; and don't forget, if your locality lacks these things, to work for a gym, swimming pool and playground. Study to know the meaning of good citizenship, and do your share to make things better in the world than you found them. You will get some valuable suggestions on citizenship and serving others, if you will familiarize yourself with the Christian Citizenship Training Program, recently published by the International Y. M. C. A., 347 Madison Ave., New York City. This is a four-square program for physical, mental, spiritual and service attainments for boys from twelve to seventeen. It is adapted to the needs of any group of boys, the young boys being known as Pioneers, the older ones as Comrades.

**Servants of
the People**

Never in the world's history has there been such a cry for men who would wisely lead and truly serve the people! The need is for men of masterful

strength and courage, yet with hearts sufficiently big and tender to know all men as brothers and concede no cast or creed; to serve rich and poor with equal favor; to weigh the might of greed and the might of right, and render absolute justice; to understand the weaknesses of human nature and its elements of power; and in all ways manifest the patience, the faith and the love of those who daily pattern their conduct after Him whose life knew naught but unselfish service. The need is great and growing, the cry insistent and the prospect of an early deliverance almost hopeless, the ideal is so high! But you have youth, and to youth all things are possible.

Find Your Brothers in the World The motto of the Knights of King Arthur is, "My sword shall be bathed in heaven." The meaning of this is: my sword, or my actions, shall always be consecrated by noble ideals. Armed with this sword, these youthful heroes seek to achieve true Christian knightliness by avoiding "what harmeth body, defileth tongue, or doeth ill to mind." Include this in your program of service, and then, as one who loved the other fellow said, "Go find thy brothers in the

world and see that these be many, for a man's strength and happiness are multiplied by the number of his brothers."

**Froebel's
First Day
at School**

Froebel, who originated the kindergarten, spent his life to make the way easier for the feet of little children. In a letter to a friend, in which he tells of his first day at school, he writes:

"At the time of my childhood, church and school stood in strict mutual relationship. * * * Each child had to repeat to the teacher every Monday morning some passage of scripture used by the minister in his sermon. The passage for that week was, 'Seek ye first the Kingdom of God.' The text made an impression on me such as none had ever made before or has since made. Indeed, this impression was so profound that to this day the special tone and expression given to every word is still vivid in my mind. And yet that is now nearly forty years! Perhaps, even then, my simple boy's heart felt that these words would be the foundation of my life, **bringing** to me the conviction that became, later on, my source of unconquerable courage and unflinching, ever-ready and cheerful self-sacrifice. In short, my introduction into that school was the birth of my higher spiritual life."

"I can not enlist the power of my voice to impress on you the words, "Seek ye first the Kingdom of God," but I believe you who have traveled thus far with me on the same

trail will not overlook the supreme importance of this *first seeking*.

**From the
Heights**

I have climbed many a mountain to reach the summit. Today we have come to the heights on the fun trail that you and I have traveled together. Let us stop for a while and take a backward look, for you may not have lingered as long as you wished at some of the points along the way and feel you want to recall again the many new and interesting things we found there. The air is clear and bracing. How brightly the sun is shining! I can see 'way down the valley where we started on the trail and met the Fun-Makers. Near them is "the ole swimmin' hole" and the honest-to-goodness giants. Yonder is where Pat Walsh had his fight with Champ Jump. Where the veil of blue haze has settled between the hills is Wild Cat Canyon. There, in that green upland meadow, the boys with hobbies collected some fine specimens, and in the tall redwoods is the spot where the gang went camping, that you will always remember when the savage in you stirs. It seems a long, long way from there to here. You have grown rapidly since you began putting long pants on your grit.

Life now beckons, and the heights are waiting for you. As we take this backward look over the trail we have journeyed together, I am earnestly hoping my message may have been of very practical service to just the *You* now reading this page. There are so many different *You*s of varying ages that it would be impossible for anyone to touch on all that enters into your lives from ten to sixteen. I may have omitted some help *you* especially wanted. Remember, my life is given in service to the other fellow, so, if I can further help you, write me a letter in care of my publishers, The S. A. Mullikin Co., Cincinnati, Ohio. If you do not get a reply promptly, write again, for sometimes a letter gets lost.

**The Call Is
"Forward!"** See! the shadows are beginning to reach toward the fun trail of your childhood. But look ahead! the glad sunshine is flooding the many higher points beyond us! There is no backward way—life is getting bigger, and the call is ever "Forward"! On our onward march, may my talks inspire you to be genuine and useful. May my message reveal to you your higher

self, so that your noblest and strongest qualities will always find a free and joyous outlet in wholesome activities and glad service, keeping you on the fun trail throughout all your days and making your boldest dreams come true.

PART II

THE STORY OF LIFE

BY
PROF. THOMAS W. SHANNON, A.M.

CHAPTER I

BOYS MAKE MEN

**Only
Material
for Making
Men**

Boys make men! That is the kind of material which has been in use for six thousand years; the only material we have on hand out of which to make the next supply; and it looks as if we shall have to use the same old kind for generations to come. Nature and God have found nothing better for the making of men. Since they are so much older, wiser, and have been at the job so long, it looks as if we should be satisfied with their methods. Besides, we appear to be no exception to the rule found in the plants and the animals all around us.

**Men Are
Grown-Up
Boys**

From the study of nature, we learn that trees are grown-up sprouts; dogs grown-up pups; horses grown-up colts; and men are grown-up boys. Nature seems to work in much the same way all along the line.

**Must
Train
Himself**

Nature also teaches us that a crooked, twisted, scarred sprout will grow up to be an ugly, useless tree; that

a starved, neglected and abused pup will grow up to be a mangy, cowardly, or vicious dog; that a spoiled, mistreated colt will make a bad and ugly horse; and that the same principles are true of a boy. If he is not trained to work, study, and be moral, he likely will grow up to be a lazy, stupid and wicked man. Thus we find that nature has but one method, whether dealing with sprouts, pups, colts or boys. If they do not live in harmony with her laws and the other laws of God, they get spoiled in the making.

**Parents the
Natural
Teachers** Again, nature proves to us that to produce a perfect tree, one that is straight and shapely, which affords perfect shade or bears large, luscious fruits, we must give it proper care and training, when young; that in order to develop a large, handsome, brave and true dog, we must give him proper care and attention, when young; that if we would have a perfect horse, with elastic bearing, beautiful form, gentle in disposition, well gaited, a fast traveler, we must feed, groom and train him well, when young.

**Boys
Ask
Questions** Nature makes no exception of the boy and man. If a boy would become an ideal man, he must be willing to be

carefully trained and taught. A large part of this he can and must do for himself; but he needs to get a true idea of what it takes to make an ideal man and have the desire and purpose to live a life that will enable him to reach high ideals and give great service to the world. To attain ideal manhood he must willingly submit to be trained and taught by those who are older, wiser and have had larger experience than himself.

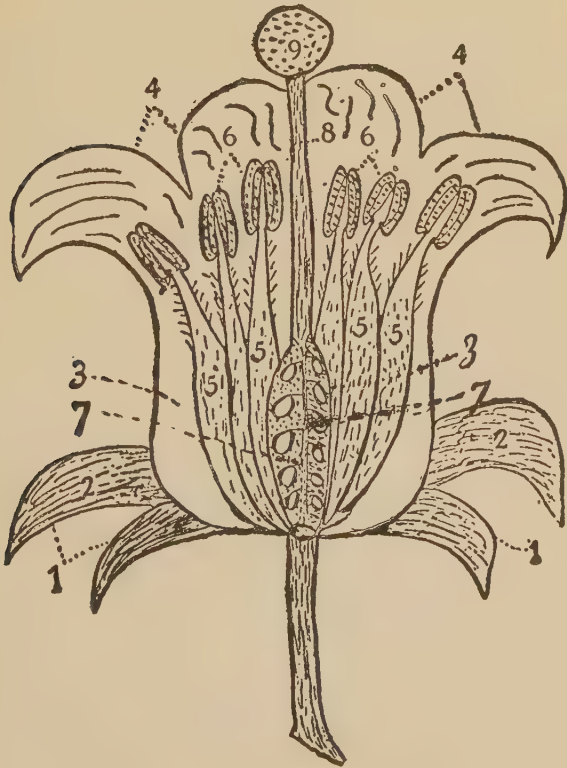
May Be Spoiled in the Making Very early in life boys begin to ask questions. This is because their minds are developing and is one of the best ways of learning things they want to know and should know. Very early in life boys become interested in the origin of things. They ask where the rain comes from, why does the sun shine, who makes the clouds and where the snow comes from. Sometimes they ask much more difficult questions than these and wonder why their parents can not answer them. They also ask very serious and embarrassing questions, and at times quite silly ones. As a rule, the boy is honest, sincere and deserves to be treated kindly. When about four years old, he becomes interested in kittens, calves, colts or other animals around

him, and naturally wonders where they come from. Later he begins to wonder where he came from. These questions are as pure and intelligent as any boy could ask. It means that his mind is rapidly developing and that he is beginning to think for himself. It is very important that his questions be answered truthfully and intelligently.

Training Must Begin While Young Like all other boys, you have become interested in the origin of plants and the coming of animals and human beings into this world. Like many boys, you may have been told by, or have asked sinful and ignorant boys and men about your birth. If so, you likely received only half truths. In the stories of life that follow, the author has sought to give the purest truth, and to correct any evil that may have come to you from wrong sources. One of the most delicate, pure and sacred bits of knowledge that can come to any boy is in the true stories of life, such as the author has designed to give.

Which Course Will You Choose? Someone has said, "A dead fish can float down stream; but it takes a live one to swim up stream." Any kind of a boy can float down the stream of life, have what he calls a good time, destroy his body,

debauch his mind, become a victim of disease, die and never be missed. It takes a boy with a strong, healthy body, a sound mind, a pure heart, a clean life, a brave determination and a faithful spirit to become an ideal man.



CHAPTER II

STORY OF LIFE AMONG THE PLANTS

**Things a
Boy Should
Know**

It is the author's purpose to tell you about God's wonderful plan of bringing plants, oysters, fish, insects, birds, animals and people into the world, with other things about yourself that you want to know.

**Story of
Plant
Life**

The story of life, in all flowering plants, begins in the flower. This drawing of a flower will make it possible for you to understand the story of God's plan for bringing into the world all vegetation that comes from seed. When you study botany, you learn that all of the parts of plants, grasses and trees have names. In this drawing we have only the flower, and every part has a special name. The outer circle or whorl, that in many flowers looks like little green leaves and in other plants is of bright colors, is called the (1) calyx. The separate parts of the calyx are called (2) sepals, and are grown together in a circle and seem to be only one part.

**Necessary
Parts of
the Flowers** The next circle or whorl of flower parts that usually is so beautifully colored is called the (3) corolla. The separate parts of the corolla are called (4) petals. In some flowers the sepals are united so that the calyx appears to be made of one sepal. In others the sepals are separated to the bottom of the flower. While the sepals and petals are the most attractive and beautiful parts of the flower, they are not the most important parts. Let us now examine these central or middle parts, which are called the essential organs of the flower. This means that they are the most necessary parts of the plant; the parts which are used in bringing the next plants into the world. If the first plants made had not had these necessary parts, there never could have been a second generation of plants. Since all animals get their food from the vegetable world, had there been no more vegetation, all animals would have died. And as human beings get all they eat from the plant and animal world, they would have starved. If God had not given the plants these organs, this world would have been a barren waste.

**Pistil, or
Mother
Part** The central part or organ in a flower is called the pistil, which is formed of three parts. At the base or bottom of the pistil is the (7) seed pod, more correctly called the ovary. In the ovary the little seeds are formed. On the top of the pod or ovary is usually a slender stem called the (8) style. On top of this is a puffy little knob called the (9) stigma. The stigma, style and ovary form the pistil. But these are too many words to remember now, so I will give you another name that you can remember. It was the first word that ever fell from your lips, the word *mama*. Well, the pistil, which is formed of the stigma, style and ovary, is the mother part of the flower and has the mother nature of the flower.

**Stamens, or
Father
Parts** Around the pistil you will notice a number of small, slender, thread-like parts with little caps on top. These are the father parts of the flower, and are called the (5) stamens. The little caps that set so lightly on the top are called (6) anthers, and are filled with a very fine dust, called pollen. The tiny pollen grains can be seen with your eye and rubbed off with the finger. You can not remember all these names now, so I will

give you another name that you can remember and it means the same thing as the word stamen. I believe it was the second word that fell from your lips. It was the word papa. These are the male or the father parts of the flower and the father nature of it.

**Father and
Mother
Natures
Unite** When the pollen is ripe, the anther cells of the father parts of the flower burst open and the tiny, light powdery pollen falls out and is carried by gravity, wind or insects to the stigma of the mother part of the flower. The tiny openings or pores of the stigma take in the grains of pollen, which the sap or water in the style carry to the seeds in the ovary. When the pollen, which has the father nature, unites or mixes with the tiny seeds in the ovary, which possesses the mother nature, the little seeds or germs are said to be fertilized. This means that the father and mother natures have united and that there is now life in the seed. When this happens the seed is very tiny. Had the two natures not united, the little germs in the mother part of the flower could never have developed into ripened seed. But now the seeds grow and ripen in the pod. While this is going on food is being stored up in the

seed for the little baby plants to live on for the first few days after they come into the world. In such seed are the tiny beginnings of baby plants.

**Mother=
Flowers
and Father=
Flowers**

In the flowers we have studied, we found both father and mother nature in the same flower. But this is not true of all the plants and trees. In some flowers are found only the stamens, or father parts. They can not give us seed or fruit. On other plants and trees of the same kind can be found flowers having only pistils. These are mother-flowers. Father-flowers and mother-flowers may be seen growing on the same limb of a plant or tree, as in the Indian corn and the mulberry tree. Among such trees as the poplar, willow and sometimes the persimmon tree, one tree will have only father-flowers and another tree will have only mother-flowers.

**Indian
Corn**

In an ear of Indian corn all of the ear of corn, the cob, grains of corn, silks and shuck, form the mother part of the corn stalk. The tassel is the father part and has the father nature, and it forms millions of grains of pollen. On passing through a patch of corn, you have noticed the pollen

falling on everything. There are often as many as one thousand grains of corn on one ear. Each grain sends from one to three little silks out of the shuck to catch the little grains of pollen. If one little corn seed on the cob fails to get a grain of pollen it will never develop. Here we see how every little baby stalk of corn must have a father and a mother.

**Gravity,
Wind and
Insects**

There are three ways by which nature carries the pollen to the mother part of the flower—wind, gravity and insects. In the corn, we found that the ears are below the tassel. Gravity and wind are the forces that nature used in bringing the two natures of corn together. Where the father parts are way down in the bloom, such flowers form a sweet juice at the base of the bloom. This attracts the bees and other insects. As they squeeze their way into the flower and then back out, they rub off grains of pollen on their legs, backs and wings. When they go into the next flower of the same kind some of this pollen is rubbed off on the stigma of the mother part of that flower. In this way the seeds are fertilized. God planned for flowers to form the sweet juice so as to

attract insects, that in this way their seed might be fertilized.

The Two Great Laws In this story of the plants you have learned God's plan of bringing into life all of the little grasses, weeds, plants, vegetables and trees. You also have learned two great laws. The first law is that every plant and tree which comes from a seed must have a father and a mother. The second law is that the father and the mother nature must unite with each other before a baby plant can come into the world. When we come to study God's plan in bringing baby oysters, fish, insects, birds, animals and human beings into the world, we will find that He uses the same laws.

CHAPTER III

STORY OF LIFE AMONG OYSTERS AND FISH

Oyster and Fish Life In this chapter we will find out many interesting things about how little oysters and fish come into the world. We must repeat a few things learned in our first story so that we can better understand the story of life in oysters and fish.

A Review of the Plants In studying about plants, we found in most of the flowers father parts and mother parts; that the father parts produced a fertilizing powdery substance called pollen and the mama parts produced seed; that every baby plant must have a father and a mother whose two natures must unite to make seed that will grow. We also learned that some plants have flowers bearing only father parts, while other plants or trees of the same kind have flowers with only mother parts, and that God uses the wind, gravity and insects to unite the father and mother natures.

The Oyster Among the lower forms of animal life, like the oyster, the father and mother natures are in the same animal. Oysters are very soft, shapeless animals living in strong, thick shells. Their soft bodies are fastened to the inner walls of the shells by strong, tough muscles. They live in great masses and their shells are cemented to each other. Growing in this way you see that they are not able to move about or mix and mingle with each other.

**The Story
of Baby
Oysters** The mother parts of the oyster form little eggs which are fertilized by a liquid substance formed by organs containing the father nature. The fertilized eggs, when laid, float off and stick to some oyster shell or rock. Later they hatch, and the baby oysters form hard shells about their bodies, that grow larger as the oysters grow. In this way the little oysters come into the world.

**Oysters and
Plants
Compared** In oysters and plants we find that their young must have a father and a mother, and that father and mother natures must unite. The ovaries of the plant form seed; in the oyster they form eggs. The male nature of the plant forms a powdery

fertilizing substance; the male nature of the oyster forms a liquid fertilizing substance. The seeds of plants are fertilized while in the ovary; the eggs of oysters are fertilized after they leave the ovary. The seeds of plants are planted in the soil and the baby plants grow up from the ground; the eggs of oysters are laid in the water and hatch there.

**Male Ani-
mals and
Female
Animals**

When God made fishes, insects, lizards, snakes, birds and the higher animals, He gave to one a father or male nature; to another of the same kind a mother or female nature. The mother parts of female animals form eggs and the father parts of the male animals form a fertilizing fluid.

**Fish
Nature
Explained**

In the spring of the year thousands of little eggs are formed in the ovaries of a mother fish. When these are full grown and the ovaries ready to release them, the mother fish, followed by the father fish, swims from the deep water of the stream, river or sea, in which she lives, to some shallow, protected place. Here the mother lays her eggs in an albuminous substance like the white of an egg, which spreads out in a film thin as tissue paper, holding the eggs, one in a place and close together. Swimming several

feet or yards behind the mother fish is the father fish, that drops from his body a fluid called milt, which is created in the father parts of the male fish. It unites with and fertilizes the eggs of the mother fish. In this way the father nature unites with the mother nature to produce every little fish that swims in ponds, streams, rivers, lakes or seas.

Eggs
in Vast
Numbers

Among the lower animals, where life is not so valuable and there is little or no interest and love of the parents for their eggs and young, and the mother is careless as to where she deposits her eggs, and the father is careless in the duty of fertilizing them, nature causes the mother to produce myriads of eggs. The female codfish has been known to lay seven million eggs in a single season. Because of such carelessness in exposing the eggs to be eaten by other fish, water birds and animals that feed on fish eggs and small fish, if nature did not impel the mother fish to lay her eggs in vast numbers, rivers, streams and seas soon would be without fish.

No Love
Among
Fish

Fish are very low in the scale of life. They have no power by which they can recognize their young, and have no interest in and love for their young.

CHAPTER IV

STORY OF LIFE AMONG INSECTS AND BIRDS

**Nature
of Insects
Explained** There are many varieties of insects and they differ from each other in many ways. We have the annoying, disease-carrying house fly and mosquito; the industrious ant and bee; the fighting wasps and hornet; the destructive moth and beautiful butterfly. It would require much space to tell of the way they have of building nests or making homes for the protection of the eggs and young, and their methods of providing and preserving food for them before they are hatched. The interest the parent insects show in the protection of their eggs, and in the provision of food for their young before they make visible appearance, is the dawning of that instinctive parental love you will enjoy studying, when we come to the stories of life among birds, animals and man.

**Provide
Food for
Young** The mother parts of plants drop their seed carelessly on the ground, and many of them are eaten by birds or other-

wise destroyed. If the plant seed is valuable, there are not so many of them and they usually ripen but once a year. In the same way the oyster and nearly all fish carelessly expel their eggs.

Dawning of Interest in Young A few varieties of game fish will whip or brush out with their fins and tails a kind of nest in the sand for their eggs. This is the first parental interest that we find, and then only for their eggs. All insects either find a place where there is food for their young, or they build a kind of a cell nest or home for their eggs, and fill it with food and seal it over, so that, when the eggs hatch, the forming young will be supplied with food until they are ready to leave the cell. Among these insects, such as the house fly, which deposits its eggs in decaying vegetables or animal matter, upon which the young will feed, no interest is taken even in the eggs after they are laid. Among the insects that labor in building a cell nest for the egg and in filling it with food for the growing life within the cell, the parental interest lasts much longer. The bee, wasp and hornet will fight for the protection of the eggs or unseen life in the little cell nests. But insect

parents show no interest in their young after they make their appearance from the nest or home.

Among the plants, the seed are fertilized while in the ovaries; but oyster and fish eggs are fertilized after they leave the ovaries. Fertilization must take place while the seed and eggs are tender and soft. Otherwise a tiny grain of pollen can not unite with and become a part of the seed, and the life in the milt or father substance of the oyster or fish can not unite with and become a part of the egg. Now, it is quite clear to you why seed must be fertilized while in the ovaries of the mother parts of grasses, plants and trees, and why oyster and fish eggs are fertilized after they have been expelled from the mother parts into the water.

**Higher
Forms of
Life**

Among the insects it is not possible for the eggs to be fertilized after they are laid. The reason for this is clear, when we understand that life is becoming more and more precious as we pass to its higher forms, and so naturally calls for better protection to the eggs and young. Since the father substance of the father insects can not penetrate the tough membrane of the eggs

after they are laid by the mother insect, the father insect fertilizes the eggs while they are tender and soft in the mother's body.

**How They
Mate**

Fish do not pair off and live in families. Among the spiders, lizards, snakes, many of the insects, crawfish, frogs and toads there is a tendency, at certain seasons, to mate; to make a home and create a family. In many cases they leave each other as soon as the eggs are laid; in all other cases as soon as the young are brought into the world. So in these low forms of life we see that the love of mates lasts **but a very** short time.

**Bird
Nature
Explained**

Birds have a family life, with home instincts. The father and mother birds, for a number of months each year, live very happily together, and are most loyal and true to each other. It is believed that in many varieties of birds the same male and female remate for years or for life. Once mated, they go about finding a location for a nest, and then they select materials for constructing the home, where they also have their eggs and young.

**How Their
Homes Are
Made**

The spring is the time of love-making, mating and home-building among the birds. Home-making, among the different kinds of birds, is intensely interesting. The partridge and lark find a protected place on the ground for their nests, while the swallow likes the chimney, and pigeons house their eggs and young on high and protected places in barns. Wild ducks and geese build their nests in the high grass and weeds on the edge of a lake. The woodcocks and woodpeckers make their homes in dead, rotten or hollow limbs. A large majority of birds build their nests in bushes and trees. The cuckoo lays her eggs in the nest with those of other birds, and rids herself of the trouble of hatching and rearing her young. One feels a natural contempt for the cuckoo.

**How Bird
Eggs Are
Fertilized**

In every female bird there are mother parts called ovaries, in which, at certain seasons, little eggs are formed. From each of these ovaries there is a tube leading to an opening in the mother's body. For the same reason we found in regard to insects, the eggs of birds must be fertilized while they are soft, tender and in the

mother bird's body. As the egg grows in the mother bird, a shell covers it for protection. The eggs must have a certain amount of heat to hatch them, which is supplied by the mother bird's body as she sits on them. The warmth from her causes the tiny fertilized germ in the egg to develop into a baby bird. The father bird does his share of home-making by gathering fresh berries and worms and carrying them to the mother bird. He also perches himself on a nearby limb, while he chatters and sings to the mother on the nest. Each day he occasionally takes her place and thus gives her rest and time for exercise.

How Baby Birds Are Raised As soon as the little birds are hatched, the parents are busy from sunrise to sunset collecting worms and insects and feeding their babies. As the baby birds grow larger and older, the parent birds teach them the danger of men with guns, boys with stones, and of cats and snakes. When they are well grown, the parents have a most exciting time teaching the young birds to fly. During the remainder of the season, and until the following spring, the old and young birds will live together as a flock or family. When the next spring comes, they again mate, build homes and raise families.

CHAPTER IV

STORY OF ANIMAL AND HUMAN LIFE

Human Life Explained We now come to the last story of life, that of the higher animals and man. In this we will find some things very like the stories already studied. Going upward along the scale of life we have found, among the seed-producing plants and egg-producing animals, father parts and mother parts, and also that the father parts produce the fertilizing substance, while the mother parts produce seeds or eggs.

A Brief Review The stories studied have made clear how the seed or egg must unite with the fertilizing substance before a plant, baby oyster, fish, insect or bird can be produced. You have been told how and why the seed are fertilized in the ovary of the mother part of the plant, the eggs of insects and birds while they are yet in the body of the mother. The last fact is equally true of the higher animals and man. In order that young may develop and come from the fer-

tilized seed of plants, the seed are deposited in the soil. In order that young may be developed and come from the fertilized egg of a fish or oyster, the egg is deposited in water. In order that young may be developed and come from the fertilized egg of an insect or bird, the egg must be placed in a specially prepared cell or nest.

Among the higher animals and man, life becomes more and still more precious. Hence the greatest wisdom and care must be taken to provide for the protection of the egg and the embryo, or forming young. In the higher animals, and man, as among the lower animals, life begins in the fertilized egg of the mother, which is formed by an ovary. In the females of the higher animals and man, God has placed a little nest in the mother's body, called the womb, in which the fertilized eggs grow, develop and take on form, until the babies are old enough and strong enough to be born.

How Lower Embryo Life Is Fed A few days after a seed has been planted, it sprouts. The stem that shows its head above the soil is the baby plant. The earliest stage of life in the plant, oyster, fish, insect or bird is the embryo. The

mother part of the plant stores up food in the seed and the developing embryo is nourished by this food until the roots are formed and have grown down into the soil, from which they take up nourishment. Later the leaves absorb food and moisture from the air. In this way the embryo and baby plant are fed. Very little food is stored in the egg of an oyster or fish for the embryo. The eggs hatch in a day or two after they are laid and the tiny young must get their own living. While the parent insects store little food in their eggs, they always lay them where there is food, or build and fill cells with food before depositing the eggs in the cells. All mother birds store up quite a quantity of rich, nutritious food in their eggs. In a bird egg is a tiny fertilized cell called the germ cell. All the rest of the egg is food for the embryo until the egg hatches. When all the eggs in the mother bird have been laid, she sits upon them for a number of days or weeks. Very soon the fertilized cell begins to grow and this growing life is called the embryo. For a number of days or weeks the embryo is feeding upon the food stored in the egg. In time, it is large and old enough to peck its way out of the shell, which we call hatching.

**How the
Human
Embryo
Is Fed**

Among the higher animals and human beings, the embryo begins with the fertilized egg in the womb of the mother, and receives air, water, food and life from the mother's body.

**Animal
Babies and
Human
Babies**

The young of higher animals and human beings are very frail when born. For a time they are fed on milk formed by the mother's breast. In the higher forms of life the birth of the young is attended by greater sacrifice and suffering than in the lower forms of life. For years human parents must labor and sacrifice to care, provide for and educate their children. In these life stories you have seen that the interest and love of parents for their young is measured by their sacrifice. In the fish there is no love or interest; very little in the insects; more in the birds; in the higher animals more still; but it is in human beings that parental love is strongest.

**An
Interesting
Story**

We close this story by telling you one which a mother told her little boy. One morning this mother noticed her seven-year-old son playing rather roughly, just as any boy might, with his pet cat. So

she said, "Son, be gentle and kind in playing with old Tabby."

"Why, mama? Why not play with her as I always do?" he asked.

"Son, mama can not tell you now, but in about ten days I will tell you an interesting story that will make the reason plain. Then you will be very glad that you obeyed," was the mother's reply.

"Mama," inquired the inquisitive little fellow, "why can't you tell the story now?"

"Son," she replied, "the story is not yet finished, and you would not enjoy hearing part of it now and having to wait ten days for the rest of it, would you?"

**The
Discovery**

The boy was willing to wait. As the days went by, the mother tells us that with pleasure she observed the unusual care and kindness shown by her boy in playing with the cat. One morning her boy came rushing into her room, all excited, and invited his mother out to see what he had found. He proudly led the way to the back porch. When they stepped to the ground the boy pointed under the floor. As the mother followed the direction of his finger, she saw the mother cat and four kittens playing in the

sunlight. He bragged about having found them, called his mother's attention to their color and markings and claimed two as his own. After a while the mother and her son sat down on a rustic seat nearby, where they still could see the cat and kittens.

Finally she said, "Son, do you remember when you were playing rather roughly with old Tabby, and I asked you to be kind to her?"

"Yes, and you told me you would tell me a beautiful story in about ten days, which would make it all plain to me. Say, mama, can't you tell me now?"

**Ready for
the Story**

"Yes, son, it is finished now and I am going to tell you one of the most beautiful stories a mother ever told her boy. Ten days ago those little kittens, tender and helpless, were in the old mother cat's body. If you had been cruel and rough, you might have injured her and the little kittens also. Then they might have been born deformed or dead, and if mama had told you that you caused their injury, you would have been very sorry. When born, their eyes were so tender that sunlight would have injured them. Nature taught the mother cat how

tender the kittens' eyes would be; so she went back under the dark floor so that when they were born their eyes would be protected. At first their eyelids were closed so as to keep the light out. But as their eyes became stronger, the eyelids gradually opened, a little at a time, and old Tabby would bring them a little nearer to the light, until now the light **Does not hurt them any more than it does you.**"

**Asks a
Natural
Question**

"By this time," the mother said, "I saw that my boy was anxious to ask a question that I was anxious for him to ask. As I looked into his upturned face he asked very seriously, 'Mama, was I once in your body?' 'Yes, son, you started as a tiny egg in a little nest or home just under my heart. For two hundred and eighty days you were growing in my body. Mama knew that you were there and loved and prayed for you long before she ever saw you, and was careful not to meet with an accident lest you might be born deformed or dead. Mama was careful to drink pure water, breathe fresh air and eat the best of food, for she had to furnish your little body with these materials through her blood. And mama knew about the day when you would leave your little home and

come into this world. When you were born and the air rushed into your lungs, you cried. Though mama had suffered much while you were being born, when she heard your cry she was thrilled with a joy known only to a mother when she feels that her baby is born alive.

Mother's
Love

“‘But, son, when you were born, you were so tender and helpless that if mama had died and there had been no one present to care for you, you would have died too, in a few hours. God might have searched the earth over and he could not have found any one who would have loved you as much or cared for you as well as could mama. In those days of babyhood, mama fed you at her breast, held you in her lap, fondled you in her arms, and sung lullabies to you. Sometimes you had colic and you would cry. Then mama held you in her arms, rubbed your little aching body, and nursed you carefully until you were well.’”

Love for
Mother

“By this time,” said the mother, “my boy’s arms were encircling my neck, his lips pressing my cheek, while tears were running down his cheeks, and he was saying, ‘Mama, I’m so glad you told me

that! It has made me love you better than I ever did. I didn't know that for a long time I was a part of you, and that you loved and prayed for me before you ever saw me, and that you had to suffer when I was born. I don't want to ever disobey you again.' "

You see how much better it was to hear this story from the lips of a loving mother, than hear it first from some ignorant person. This is the story of your life, and it has shown you how God's laws of increasing life in the plants and the fishes are the same as in the human family. In remembering how wonderful these laws are, you will always reverence life and never speak carelessly of how little children come into the world. You will also see how wrong it is ever to have low and vulgar thoughts, as some coarse-minded people have, about these things. Because of this, boys should not talk with any one except father and mother, about how animals and children come into the world.

Honor Thy Father and Thy Mother You will never know how much your mother suffered in bringing you into the world. Then, your father and mother have made many sacrifices for you, and they are deeply interested in your future.

If you should make a failure in life, and turn out to be a bad man, their days would be spent in grief. How can you pay your mother for her suffering and your parents for their sacrifices? If you try to be a good boy, you will grow up to be a good and useful man, with a noble character, and every time your parents see or think of you, they will be thrilled with joy.

He-Cookery





There Ain't Goin' to Be No Core

CHAPTER VI

STRONG BOYS MAKE STRONG MEN

The Changing Boy

A change begins to take place in every boy when he is from twelve to fifteen, and continues for about ten years. This is when he begins to change from boyhood to manhood, and is called adolescence. It is brought about by the maturing of the important organs, the father parts, that correspond to the same parts in the flowers or the animals. The most important time during this change is the first three years, and is called puberty. Powers are then developing that are new to him. He does not understand them. No boy can pass through this period safely without the instruction of a wise father, mother or teacher, and he must have access to good books. If a boy receives good advice and follows it during these three years, there is little danger of his making mistakes or going wrong.

A Source of Power

Up to puberty, the organs we called the father parts are said to be inactive. This is not speaking accurately,

although not until now have they begun to form a fluid called semen, which corresponds in man to the pollen in flowers and the milt in fishes. But we know that the glands, or father parts, have been producing a kind of energy that is of value to the boy and the future man. If two boys were made eunuchs, that is, had their glands cut out, one boy when he was a few days old, and the other when puberty came, the second boy would be in many respects superior to the first, when they reached the age of twenty-five. This would be due to the glands in the second boy having produced a vital energy before puberty. The presence of the semen formed by the glands after puberty produces a gradual growth of every organ of the body and faculty of the mind. It is most important that during this period boys develop high ideals and mental and moral cleanness.

Climates and Conditions There are certain climates and conditions that hasten or retard the approach of puberty. In very hot climates, it appears in a boy much earlier than in cold climates. This is why: in hot climates people are not as strong and do not live as long as they do in colder climates. The

earlier puberty comes, the sooner the life wears out. Vulgar language, indecent stories, impure thoughts and the cigarette habit will hasten the approach of puberty. These bad habits lead to the formation of semen before the body of the boy is prepared to use it.

The Source of Power The process by which this new life, this vital force, the semen, changes a vigorous, strong boy into an energetic, well-developed man, can readily be understood by you. The value of this energy, and its effects upon boys and men, can be illustrated in several ways. If two brother colts are raised together, under the same conditions, and with good care, they should develop into horses of about the same strength and size; but if the testicles, which generate the semen, are removed from one while he is quite young, he will not grow as large as the other. Removing the testicles is called castrating. A castrated horse is called a gelding. The one that is permitted to grow naturally is called a stallion. He has a high-arched neck, dilating nostrils, sparkling eyes, a heavy, thick mane and tail, broad, deep hip and chest muscles, and a prancing and elastic movement. He attracts the attention and ad-

miration of all who see him. It takes a strong man to control him, sometimes two men. If this horse is turned into a field with a hundred geldings, he will be the leader and ruler of every one. The only difference between these horses is that the weaker one had his testicles removed and could not generate creative life. He grew up with a short, thin mane, slender neck, smaller muscles and less energy. Energy was generated in the stallion, retained and used in his body, and gave him perfect development, an elastic bearing, fiery eyes, strong muscles, and filled his body with vitality.

Illustration
in Fowl
Life

The same thing is seen in studying chickens. Two full brother chickens, hatched the same day, may be placed in the same pen, given the same food, water, shelter and care. When they are grown, they would be very much alike. But suppose that when they are only a few days old, we caponize one; that is, we remove his glands. After they are grown, the natural bird will have a large, red comb, ear lobes and wattles; long, glossy, beautiful neck and tail feathers; and a strong, sharp spur on each leg. The caponized male bird will not have developed these attractive physical characteristics. He will

resemble a non-laying hen or pullet. If food be scarce, the natural bird will scratch for worms, run down grasshoppers and catch insects, while the other one, having less energy and less vitality, will starve. If an old hen and her brood of chicks are near and you throw them food, a still greater and more interesting difference will be seen. The natural bird will step proudly forward, pick up a bit of the food with his beak, drop it down and cluck to them to come up and eat it. This he will continue to do until they are satisfied. If there has not been enough for all, he goes in search of a meal of bugs and worms and grasses. He divides these with them, even if he has to go hungry. How about the caponized bird? As a fat, lubbering mass, if he sees food thrown down, lazily he walks forward and gulps it down, without offering a bit to the hen and chicks. If a hawk or owl comes, the capon will sneak under the floor, while the other bird will fight the enemy and stand guard, as the hen and her brood find shelter and protection.

**Illustration
in Boy Life**

Many years ago in some countries, it was a custom to have slaves. When the boys to be used as slaves were quite

young, their testicles were removed. These boys were called eunuchs. They were different from other boys and men when grown. Only a few scattering short hairs grew on their faces, the vocal organs did not develop sufficiently to produce a manly voice, and their shoulders never became broad and square, with a good growth of muscles. Nor were they ever sent to the battlefield as soldiers. They were cowards, who would run from the enemy. They did not care to own property, be at the head of a business or to get an education. Compare these men with any manly man you may know. This energy gives to him his heavy coat of hair, square shoulders, manly voice, keen and alert mind, snap, vim, push and enterprise, courage and attractive manliness.

**Effects of
Impure Life**

It is very rare now for this operation to be performed on a boy. Yet we often see young men who are dull, stupid, lifeless, lazy, stunted in growth and weak in body, because this energy has been wasted from the body by impure thinking, vulgar conversation and bad habits. The illustrations given show that the sexual power strengthens and develops every organ of the

body, faculty of the mind, and power of the soul. To have a strong, healthy and vigorous body, therefore, this sex-power must be retained, and by exercise some of it built into the muscles. To have a keen, active mind, a part of it must be called to the brain by keeping the mind busy. To build a great character, a portion of it must be directed to the moral nature by right moral living.

CHAPTER VII

WEAK BOYS MAKE WEAK MEN

**Scar
Always
Remains** If a living sprout is not trained to grow straight before it becomes a tree, it never can entirely overcome the defect. If the fiber has been injured while it was growing into a young tree, Mother Nature may heal the wound, but the scar will remain to tell the story of weakness in the tree.

**Robbing
Vine of
Its Life** An experiment with a grape vine will illustrate this thought. In the spring the sap of the vine rises from the roots, flows through the trunk and branches to every bursting bud and cluster of blooms. If a notch is cut in the vine a few feet from the ground, the sap will flow freely. If the vine is permitted to lose this fluid for a few weeks, the leaves will not reach full size, the clusters of blooms will fall off and no grapes appear. The vine, indeed, will live a much shorter time than it would have done had it not been robbed of that fluid, its life.

**Sapping
the Tree**

The maple or sugar tree has a circulating life fluid that may be drained from it in many gallons, if the tree is tapped, but a tree from which it is taken will have a shorter life than one of the same variety that is never tapped.

**Lesson in
Animal
Life**

In studying animal life, we find that in their natural state, without exception, they are physically perfect, because they have lived in harmony with nature's laws governing their sex natures. Quite a majority of our domestic animals also are equally healthy. The lower animals do not violate the laws of sex by wasting their sexual power.

Vital Power Builds Strong Men The same thing is true of boys. There are many ways in which a boy may injure himself physically, mentally and morally. If the mind is kept pure and no bad habits are formed, the secretion and use of this vital power by the body will change a healthy boy into a strong man.

Waste of This Power Wrecks Life In insane asylums, we find many inmates whose faces show no indication of intelligence. A large majority of these unfortunates were born of parents who had violated the laws we have been studying.

Many of these inmates, also, are personally guilty of bad habits.

In penitentiaries, we find many criminals who are moral degenerates, because of having wasted this life fluid from their bodies. Now they are mental and moral wrecks.

The Secret Sin In this book, the term "bad habit" has been used. The act, which has been termed "bad habit," consists in handling the sexual organs in such a way as to excite them. This causes a severe nerve strain that injures the boy. The worst thing about this is that the injury is not felt at once and does not show immediately, and sometimes it takes quite a while before the boy realizes he has been hurting himself. It produces all of the effects that castrating produces in the animals or in man; the boy gradually loses his energy, his strength, the brightness of his mind, and his ability to have fun in games and in other ways. When he grows older, the vital fluid escapes from him and the effect on him is similar to the effect on a vine or tree when the sap is drawn off by tapping it. The eyes of the boy which once glowed with luster and sparkled with brilliancy, will grow dull; the cheeks once ruddy with the bloom of health,

will become pale; the muscles once hard and elastic, become soft and flabby; the mind once keen and alert, will become dull and stupid; the elastic bearing and the forward tread, will be changed into a languid walk or a swaggering pose; the manly habits of obedience and reading good books will be changed into disobedience, the reading of bad books or none, going to places of questionable amusements, keeping bad company and doing wrong. The wasting of the sex-life has weakened the boy and wrecked the making of a man.

Explanation of Terms We call this "bad habit" the "secret sin," because it is practiced in secret. We call it "self-pollution," because it pollutes your real self, your soul. We call it "self-abuse," because it abuses every organ of the body, and every part of the mind and soul. We call it "masturbation," because it is the act of the hand, that produces the injury.

Do Not Understand The boy, who practices this vice, does not dream of the dreadful results that may come from the habit. No live boy with an ambition to become a man, to do things worth while, and live a life in which

he will be honored, respected and admired, would for a minute practice this vice.

Need Help The poor, ignorant boys who indulge in it do not know that it will injure them. They are to be pitied and need to be helped by wise counsel and good companionship. Every one of them needs a friend who is wise and strong, to take them aside, one by one, and, in a friendly talk, explain to them the dangers that they face. Sometime you may have an opportunity to help a boy who is ignorant of these things, and so needs information that has not been given to him. If you instruct him you will be doing a good deed. This vice is sometimes practiced by boys five and six years old. They may have got the habit by scratching the penis. If the loose skin at the end of the penis, called the prepuce or foreskin, is long and tight, so that it extends beyond the head of the penis, it causes the penis to itch. This leads the boy to scratch and handle the penis, which may bring on the habit. The itching is caused by a cheesy substance called smegma, that collects under the skin, which should be removed by pulling the skin back and washing the penis with a soft cloth once a day. The penis

should never be handled except for washing it. If the skin can not be pulled back a boy should tell his mother or father, so that the doctor can loosen it for him.

Circumcision Jewish boys when eight days old are circumcised. This consists of cutting off that portion of the foreskin which extends beyond the head of the penis. Other nationalities also perform this operation on their boys. If the boy is only a few days old almost no pain is felt. When it is necessary to circumcise an older boy, the doctor gives him chloroform so that no pain at all is felt. Circumcision causes less smegma to collect and makes it easier to keep the penis clean. This is one reason why the Jews are a healthy people, and develop well and live long.

Some boys are taught self-abuse by other boys or evil men. As they grow older, they begin to suspect that the habit is wrong. Many boys have grit and courage enough to quit it then. If they do, nature gradually repairs the injury. Weak-willed boys do not put forth the necessary effort to break from the habit, and go recklessly on to ruin. If it is left off promptly, and this sex-power is kept for the body's growth, the boy will very likely

make the growth and development which would have been his had he not committed this sin against himself. If it is continued, it becomes very much harder to break off, it takes nature much longer to overcome its injuries, and he will never be quite the man he would have been had he not practiced it. The boy who is so weak as to continue practicing this habit, shortens his life and destroys, to a large extent, his usefulness in the world, while many go to an early grave or the asylum, victims of the vice.

**Manner of
Boy Shows
Guilt**

The manner of the boy often will advertise him as one who practices this vice. He becomes unable to look people squarely in the face. His eyes fall and his face takes on a guilty look; he becomes irritable and cross and easily falls into fits of anger. He avoids the company of pure people, and seeks the company of boys of a lower moral tone. He may think that he can get along without reading good books and going to church and Sunday school. He is the victim of ignorance and might have been the best kind of boy had he received the knowledge he needed, given in a friendly way.

**Becomes
Nervous
Wreck**

We have another class of boys who practice the secret sin. They are rather modest and retiring, and are shocked at the use of immodest language; they are very sensitive; stay much alone; are easily embarrassed; sometimes suspect that people know of their guilt; and often are gloomy, despondent and discouraged. The habit fastens itself more firmly on such a boy and he becomes a nervous wreck. This state of mind also interferes with his studies. After a time he will find that he is falling below the average in his classes; that he does not remember things as he should; that his mind does not solve problems and master difficulties as it once did. If the sin is not broken off, he has no possible chance of success.

**Causes
Early
Death in
Some Cases**

Many of the young men who die of consumption, between the ages of eighteen and twenty-five, have been victims of this sin, and other sicknesses may be traced to the same cause.

**Other Bad
Results**

The practice of this habit, when continued, produces various painful troubles in later years. Painful, swollen veins are a very common result of this sin and sometimes occur when a boy is not older than

sixteen or eighteen years. Later the testicles become very sensitive and painful. This is called varicocoele. Holding impure thoughts, reading immoral books, engaging in indecent stories, even when the secret sin is not practiced, sends too much blood to the sexual organs and can produce both of these troubles. There are other bad effects from this vice which do not show themselves until a boy has become a man in his twenties, in middle life, or old age.

**Habit
May Be
Overcome** It is to be hoped that you have never known this habit. But if you have, and have not yet overcome it, it must be overcome. The mind that is filled with pure and useful thoughts has no room for thoughts that are bad. The will has the power to decide what kind of thoughts shall hold the attention and occupy the mind. If the mind is not directed and held under control, it will go wandering off on any kind of a subject, as its nature is to be active. Keeping the mind pure and clean is a simple thing, when a boy *wants* to keep it so.

**Direct Mind
into Useful
Channel** The boy who learns to see and gets interested in the things around him, will have no time for evil thoughts. No

boy needs to be a slave to bad habits. He does not need to use all of his energy in driving out bad thoughts. Just thinking all of the time about pleasant, interesting, entertaining things will keep out bad thoughts. He, too, must pray to God for power to help him keep away the temptation to think, speak or do wrong, and his power will be increased a hundred fold.

CHAPTER VIII

WHAT KIND OF A MAN WILL YOU BE?

**Man
Determined
by the Boy** The foundation of manhood is laid in youth. If it is built on the shifting sands of idleness, ignorance, poor health and wrong habits, the boy will build a weak and worthless manhood. But if he builds on the solid rock of industry, education, a sound mind, healthy body and good habits, his manhood will be all that can be desired.

Good health is one of the first foundation stones to be laid by a boy. There are a few simple and pleasant rules for a boy to follow, if he would enjoy good health. The first rule is plenty of open air exercise. There are two kinds of exercise, work and play. Both kinds of exercise have their place in the life of a boy. Work not only furnishes good exercise, it also trains the boy to be industrious and independent. Plays, games and athletic exercise lead to cheerfulness, laughter and a general good time.

**Open Air
Exercise
Is Best**

If a boy can not exercise outside or train in a gymnasium, he can exercise in his room with the windows open. Boys should learn to box, fence and wrestle. These exercises train the eye, mind and muscles, and give the boy self-control. Games that strain the muscles, smash noses, break limbs and turn boys into bullies are not the good games.

**Cigarettes
and
Tobacco**

The cigarette offers a great temptation to the average boy. If a kitten, puppy, calf or colt is injured or stunted when it is young, it likely will never overcome this. It is for this reason that the use of tobacco in any form at from ten to eighteen years injures a boy more than in any other period of life. If boys did not use tobacco until they were eighteen or twenty, in nearly every case they would have sufficient judgment not to use it. The cigarette-smoking boy is on the down grade.

**An Experiment
with
Cigarettes**

An experiment is made with a worm-like, blood-sucking creature, called a leech. Ten boys who had been cigarette smokers were tested by the effect of the blood from the arm of the smoker on the leech. Leeches sucking the blood from the

cigarette smokers shortly begin to tremble, jerk and many times they fall to the floor dead. This is because the blood of the boy contains that deadly poison, nicotine, absorbed from the tobacco he smokes. The leech that was permitted to suck blood from the boy who was not a cigarette smoker, was not in the least affected by the blood it took from the boy. This surely is sufficient proof that the boy who smokes cigarettes is poisoned in blood and in tissue.

**Effects of
Cigarettes
on Heart**

There is a little instrument for testing the heart-beat. When this is placed in touch with the pulse of the wrist, a small pointer will record the heart-beat on a specially prepared surface. The record of a cigarette smoker shows a very irregular heart-beat. Men with heart trouble usually are tobacco users.

Many of the hundreds of thousands feeble-minded, insane and epileptic, and criminals in our jails and penitentiaries, and a large per cent. of the blind, deformed, dwarfed and pauperized people, were made in part what they are by using tobacco. Because some good men have used tobacco does not make it right. We are just learning how in-

jurious it is. The majority of men form their bad habits without knowing how injurious they are.

**Effects of
Broken
Laws**

Law is made for our protection. If we obey the laws of body, mind and soul we are sure of health, intelligence, success and happiness. If we break these laws we will suffer, our friends will have to suffer, and our children. Whenever you see someone who is sick, blind, crippled, deformed, diseased, idiotic or insane, you may know that some law has been broken, accidentally, ignorantly or knowingly by the individual, his parents or grandparents.

**Should Pro-
tect Future
Generations**

Every boy should remember that when he becomes a man he will want a wife and a family. His wife and children have a right to expect him to be healthy and strong, so he can support and care for them. It is his duty in youth to so guard himself against all bad habits, that he will be able to protect his family. The boy who protects himself in his youth, protects his manhood and his family in the future. Bad boys make bad men. Thousands of sickly wives and children are reaping the harvest of "wild

oats" sown by husbands and fathers when they were boys.

**Value of
Good
Character** The greatest investment a boy can make is in character. A good character makes a good man. A great character makes a great man. But it can not be handed by father to son, nor bought for money. It must be built by choice and effort.

No man can reach the summit of greatness unless he is a Christian. The boy who is a conscientious Christian will build a great and good character, and enjoy going to church, reading good books and the Bible.

Man's highest, truest and sweetest pleasures come from a perfect physical, mental and moral development. Self-management and self-control will keep a boy in harmony with God's laws and result in perfect manhood, happiness, usefulness and success.



Prof. T. W. Shannon

Personal Help for Men

A Volume of Vital Knowledge Designed to Help
Married and Marriageable Men to Avoid the
Physical, Mental and Moral Disasters Due
to Ignorance of the Laws of Sexual
Nature. Also Advice, Counsel and
Help Essential to Safety and
Happiness in the Social
Relations of the Sexes

By

PROF. THOMAS W. SHANNON, A. M.

"Of all sad words of tongue or pen,
The saddest are these, it might have been."

Volume III, Book II
of The Personal Help Library

This set is comprised of Volume I, The Sex Challenge Answered;
Volume II, Personal Help for Married and Parents; Volume III,
Personal Help for Boys and Young Men; Volume IV, Personal Help
for Girls and Young Women

THE S. A. MULLIKIN COMPANY, *Publishers*
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speaking country of the world

THE S. A. MULLIKIN CO., PUBLISHERS, CINCINNATI, OHIO

PREFACE

"Appetite and passion are the two forces to which man's higher aspirations most often give way," says B. S. Steadwell, the noted authority on social problems. And he adds with emphasis, "Intemperance and impurity in their broader meaning, are the two bars upon which most human wrecks are stranded. Social impurity, or the abuse of sex functions and nature, is by far the most insidious, and with respect to the number and degradation of victims, the greatest evil in the world today."

This book was born of a desire to help men to avoid the physical, mental and moral disasters, so generally due to ignorance of the laws of sexual nature, and where manhood has been impaired to help them restore it. It gives, in easily understood language, such information as will enable men to understand more perfectly the anatomy of the sexual organs, and their true functions, and how if they have formed unwise and injurious habits, they may quit them; if they have become sex-

ually abnormal they may again become normal, and realize and enjoy all of the benefits of right living. And the more unfortunate man may, by use of the information contained herein, help his less fortunate brother.

The spirit of the author in presenting to men the vital truths contained in this volume is fairly expressed in the words of Henry Van Dyke: "There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellow men; generally to lend a hand to those who are trying to climb upward, faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world."

Prof. Shannon gives us his views on this question in his own language as follows: "In addition to writing many books, editing a journal, and lecturing an average of more than

four times a day, several hours a day are required to meet the demands for personal interviews and confidential correspondence. This personal work has become so very heavy in recent years that relief will be welcome. My personal service to men, however, has been my greatest work, as well as the greatest privilege of my life."

Prof. Shannon became interested in the vital problems of men while still a young man in college. Later he was elected professor of biology in the college from which he graduated. In the meantime, his lectures to men attracted country-wide attention. But "the greatest study of mankind is man." This volume of practical "Personal Help for Men" was made possible by a study of men at close range. It could not have been written in its helpful form from mere book knowledge. His heart to heart talks with men are given herein, and the vital personal confidential information given to thousands of them is published for the benefit of the multiplied thousands of others.

This book is not intended for preadolescent boys. After puberty dawns in a boy, at the age of fourteen, fifteen or sixteen, he will re-

sent a book written for a boy. He can and will get misinformation from ignorant or vicious sources. He is exposed to all of the personal and social temptations and dangers incident to manhood. Why should he not be presented with a book intended for men? In justice and fairness to his developing young manhood, he should be presented with a volume of this character by his parents.

It is a striking commentary on the times, a startling testimony to the necessity of this volume, to study the returns of exemptions allowed in the selective draft. An unfortunately large per cent. of the young men drafted—supposed to be in the vigor of manhood—were found to be physically unfitted for military service. That is indeed regrettable, but when we learn that an alarmingly large proportion of such exemptions were granted because manhood had been sapped and health ruined by venereal diseases—a feeling of amazement and alarm possesses us. Amazement that such a condition should characterize an enlightened, Christian nation; alarm lest it portends our country's fall. How can a nation exist whose social fabric is shot through

and through with the leprosy of such foul diseases?

This volume is sent forth to the masses of men on its mission of usefulness with the implicit faith that it will serve the purpose for which it is intended.

THE PUBLISHERS.

Cincinnati, Ohio, January 4, 1921.

EXPLANATORY

The basis of "Personal Help for Men" was a small volume formerly published under the title of "Perfect Manhood." First edition had a sale of about 100,000 copies. Later editions increased this to over 200,000. It has now been carefully rewritten, revised and enlarged to make Book II Volume III of the Personal Help Library in a better, and we believe, more acceptable form,—

THE PUBLISHERS.

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Personal Help for Men

CHAPTER I

THE FOUR PERIODS OF LIFE

In relation to the development and functions of the sexual system, a man's life is divided into four rather distinct periods—boyhood, adolescence, the reproductive period, and old age.

**Boyhood—
From Birth
to Ado-
lescence** This first period of life extends from birth to the dawning of adolescence, and is from fourteen to sixteen years in length. During this period of life the boy is nothing but a boy. He may be a manly boy, but he has none of the characteristics of a matured man. His sexual organs are undeveloped, the glands are, in a special sense, inactive, and the sexual impulse largely unawakened. During the corresponding period among the males of the lower animals, passion is nearly unknown. By analogy we

reason that, if a boy is normal in his sexual life, keeps the external organs clean, forms no bad habits of thought or conversation or act of a mechanical nature, he should remain during this period of life virtually free from consciousness of the sexual impulse, or passion.

Until recently it was believed that the sexual glands of a boy had no function to perform in the economy of life until after puberty. But if the testes of a male hog, horse or other animal be removed before puberty, the animal will not develop as well as it would if the act of unsexing had not been performed. The same is true of the human male. It is also true of the females among the lower animals. This proves that the sexual glands, during the entire period of boyhood, secrete from the blood some kind of valuable internal energy or vital force, which, when the glands are retained in the body, stimulates the growth and development of every part of the boy's being and lays the foundation of the future man.

Frequent sexual excitement during this first period of life, due to some unnatural physical condition, lack of cleanliness, telling or listening to suggestive stories, impure thinking, or unnecessary handling of parts, will

interfere with normal nerve functioning and cause the dissipation of energy, and may seriously undermine the foundation of a healthy, happy and useful manhood.

Adolescence Adolescence is a period of transition from boyhood to manhood. It is attended with physical changes, transformation in character, and certain moral dangers. During this second period of life it is vitally important that the young man receive accurate, ethical instruction from his father, a lecturer, or a safe and practical book. Knowledge related to sexual development at this critical period of life would save thousands of young men from serious mistakes, much suffering from social diseases and dangers.

**Puberty—
First Years
of Adolescence** The first two or three years of adolescence are called puberty. On an average, puberty begins in the American boy at about the age of fifteen. In the Southland, puberty occurs a year sooner than in the North. In the same climate, puberty comes a year earlier in the colored race than in the white. Frequent and prolonged passion, caused by any one of the sex

stimuli mentioned in a previous paragraph, will cause puberty to dawn earlier. Early adolescence is always a decided disadvantage. Puberty begins with the boy's ability to form semen and closes when he is first capable of producing fertile semen. This is usually from the fifteenth to the seventeenth year.

During puberty, physical changes are taking place. The boy's bones are growing longer and larger. He may increase his height several inches in a few months' time. This rapid growth gives him an awkward appearance. His clothes are frequently outgrown, etc.

A few years later his muscles round out, giving him the appearance of a mature man. Meanwhile his voice has changed from a high-pitched treble to a clear, ringing tenor, or from the alto of boyhood to the deep bass of manhood. His shoulders have become broad and square, and beard makes its appearance on his face. He can now eat three big meals a day and wakes up hungry at night. He becomes fond of athletic sports, and it is well to encourage him in outdoor games and sports, as physical exercise helps to solve his sex problems. He begins to take an interest in associating with girl acquaintances, and, if he be wisely

guided, such associations will aid him in developing his social life.

These physical, social and mental changes in the young man are due to the fact that the sexual glands are secreting the vital energy or fluid called semen.

The rapid growth of the sexual organs and the secretion of semen frequently make the young man conscious of sexual desire, or passion. If he is wholly ignorant of its significance, of his danger, of his need of self-control, or if he is thrown into association with vicious companions, he will be seriously tempted to indulge in mental and mechanical self-abuse, or to be immoral with women. If he is correctly informed, possesses moral conviction and exercises self-control, puberty is a period of great promise.

It is claimed that the mortality among children whose fathers married under twenty is from five to six per cent. greater than among those whose fathers married after twenty-four.

During the later years of adolescence the young man is not matured. While it would be possible for a young man to marry and become a father at seventeen, it would not be natural or wise for him to do so. Such a step

would most likely lead to poor health in himself and in his wife and they would be parents of delicate and sickly children.

**The Repro-
ductive
Period** This period of a man's life should last from twenty-five to thirty years, extending from maturity to the fiftieth or even to the fifty-fifth year. About the time a man reaches the half-century mark, he begins to have less sexual desire, the sexual organs become smaller and weaker, indicating that the natural period of fatherhood has come to a close. Some men are incapable of reproduction at this age. Many well-preserved men are still fertile at the age of seventy, but this does not prove that fatherhood is wise at such an advanced age. Nearly all women become permanently sterile at the age of forty to forty-seven.

The years between twenty-four and fifty are those of greatest reproductive possibilities for men. As soon as possible, then, after a normal young man becomes twenty-four—if his education is completed and he is in a position to support a family and can find a congenial companion—he owes it to himself, to society, to the nation under whose flag he lives,

and to his future wife and posterity to marry and become a home-builder. There is no calling, no occupation, no profession more noble, honorable and worthy of true manhood than marriage. A home consists of a father, a mother and a reasonable number of well-born or cheerfully adopted children, bound together by cords of unselfish love for the purpose of developing ideal citizenship and building sterling character.

We run to extremes in marriage. We marry too young, or put marriage off until we are too old; we marry too often, or we do not marry at all. I do not believe in immature marriages, but I do believe in early marriages. A training for professional life which necessitates the postponement of marriage beyond the age of twenty-five or twenty-six is out of harmony with the laws of marriage and home-building. At that age a young man is matured; he should have his education completed and be in a position to begin building a home.

It is far better for young people to begin married life early, even though they must live simply and frugally, than for them to postpone marriage until they are much older.

Later in life they will look back to these years of early marriage as the happiest of their lives. Marriages that take place in early life may occasionally result in failure, but when young love is denied and the heart starved until a certain standard of affluence is reached, the resulting marriage is extremely likely to be unsatisfactory.

It is neither nonsense nor sentimentality, but a cold fact, that human beings crave love and affection. Young man, by the time you have reached the \$10,000 mark you have set for yourself as a lawyer, or by the time you have acquired the \$5,000 you insist upon having as a young business man, or by the time you have been promoted to the \$1,500 salary as a clerk, one of two things has probably happened: either the heart, denied its natural heritage of love, marriage and a home, sacrifices itself on unworthy emotions; or the emotions become atrophied, and the once warm and loving nature settles into a mold of cold calculation.

Remember that the girl who does not love you well enough to live with you in a humble cottage or in a two-room flat, and do her own work, even though she is used to a mansion

and to maids to wait on her, does not know the meaning of love. A girl who is not sufficiently interested in your life work to help you by sharing your burdens has no real or lasting love for you. If you want to bring your bride an offering, bring her love, high ideals, a clean life and genuine sympathy. Such gifts will make her feel rich indeed. But all the cold dollars in the world can not buy her deep feelings and lasting emotions, such as are needed in the foundation of love and marriage.

Old Age Man now enters the fourth and last period of life. If he has received a fair heredity and has lived in harmony with the laws of nature and sex during childhood, youth and maturity, barring accident and unavoidable diseases, this fourth period should not be less than thirty years in length. These should be years of health and happiness, mental and moral development, pleasure and service. But, alas! how many of the few who are permitted to reach their half-century mark spend their remaining days in one prolonged dirge of aches, pains, physical and mental handicaps, a burden to themselves and others, and in nearly all cases because they violated the

sacred laws of sex, indulged in tobacco, alcohol and vice.

It is the desire of the author, to give to the thousands of young men who shall read this volume such practical and vital information concerning their sexual nature, organs, and functions as will enable them to understand themselves, to avoid all abuses and excesses, to conserve and utilize their sex life in the development and maintenance of the divinest physical, mental, social, and spiritual masculine charms, to enjoy the priceless boon of happy, contented manhood, and to come to the fourth period and through this to life's close, healthy, happy, useful, honored and loved.

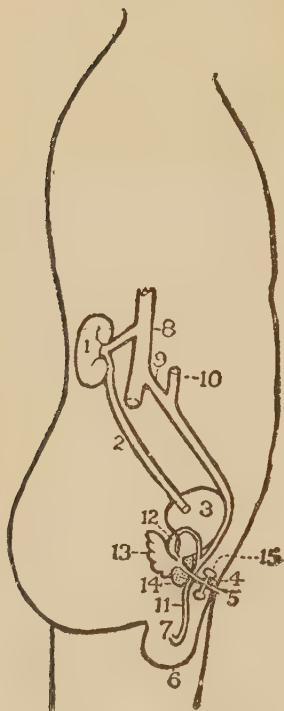
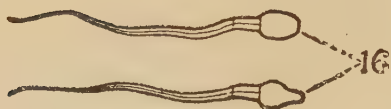
CHAPTER II

THE PROCREATIVE ORGANS

If we were to discuss the anatomy and physiology of the nervous system, the circulatory system, or the digestive system, and the reader never had seen these organs or pictures of them, the discussion would be made much more interesting, instructive, and helpful by the use of a chart illustrating the different organs. In this chapter we are to discuss the anatomy and physiology of the sexual system. With a view to making the discussion as interesting, instructive and helpful as possible, we use a chart illustrating, in part, the urinary and sexual organs of a man's body.

THE URINARY SYSTEM

The Urinary Organs The urinary system consists of two (1) kidneys, two (2) ureters, the (3) bladder and the (4) urethra. The kidneys are located just above the small of the back and on either side of the spinal column. The ureters connect the kidneys with the bladder. The urethra extends from the



base of the bladder to the anterior end of the penis.

Functions of These Organs	The kidneys take up from the blood a liquid substance containing many impurities called urine. The ureters convey the urine to the bladder, where it is stored, until we wish to discharge it from the body. The urethra has two functions. In its relation to the urinary system, it is used as a duct through which the urine is expelled from the body. Its function in relation to the sexual system will be explained later. Discharging the urine from the body is called urinating.
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Unfortunately, nearly all boys are trained to look upon the act of urinating as being in itself shameful, or humiliating. A young man steps into a toilet and urinates. Again he stands by the side of a casket and looks at the lifeless form of his mother; his deeply stirred emotions make tears stream down his face. There was no more shame in the first act than in the second. He might live to be eighty years of age and never shed a tear; he could not live one week if it were not possible for him to urinate. Boys should be taught that, whereas urinating is a natural and very neces-

sary function, it is right and manly to perform it only under certain social restrictions, but a very great wrong to perform it under certain assumed social liberties. Such training would save boys from impure thoughts and obscene language relating to urination.

THE REPRODUCTIVE ORGANS

The reproductive organs consist of a number of organs, some located on the outside and others on the inside of the body. In all plant and animal life the reproductive organs are spoken of as the essential organs. They are considered more important than any other set of organs, because they are the ones whose function is to perpetuate the species. The reproductive organs of man are none the less important in the economy of the human family. Man's training in childhood has been such as to lead him to look upon and to think of his sacred sanctuary of human reproduction as his shame and disgrace.

THE EXTERNAL ORGANS

The Penis The (5) penis is composed of three divisions or parts bound together by connective tissue. The upper side of the penis is composed of two bodies of erectile tissue filled

with innumerable small blood vessels. These two erectile bodies lie side by side and form the bulk of the organ. Under sexual excitement the blood rushes into the penis, producing an erection. Below is a much smaller body of a spongy nature. The urethra penetrates this spongy substance from the body to the end of the penis.

**Variation
in Size**

The dimensions of this organ vary in different persons. In the flaccid or soft state, the organ varies from an inch and a half to five inches in length. In the erect state, it varies from four to six or seven inches. No one should take the size of this organ as a safe criterion by which to judge either his virility or his reproductive capacity. Quack doctors lay great stress upon the small size of this organ as evidence of great injury done by the practice of the secret sin. Since a large per cent. of men have practiced the secret sin, and since the organ varies so much in different men, and since so many men are ignorant of these variations, this offers to the quack doctor a most favorable opportunity to prey upon the hard earnings of young men. Of the more than one thousand young men who write to the author annually about their sexual prob-

lems, more than one-fourth are worried about the size of this organ. We have found men who have postponed marriage for a quarter of a century and others who have been bled by quacks for sums of twenty to five hundred dollars, all because they were ignorant of the natural variations in this organ. Solidity, firmness, and the ability to produce and maintain an erection are nature's evidences of virility.

The Glans The spongy body of the penis, containing the urethra, expands at the anterior end into what is commonly known as the head of the penis, or the glans. The glans is covered with a thin, red membrane containing the nerves of sexual sensibility. At its base is a groove and a ridge containing many small glands. These glands form a cheesy, milk-colored substance, called smegma, which is foul, impure, and even poisonous. If the glans is not kept clean, the accumulated secretions emit an offensive odor and produce inflammation and irritation.

The Prepuce At birth, and often in mature manhood, the end of the penis is covered by a loose skin or sheath called the prepuce or foreskin.

In small boys the prepuce often extends fully a half inch beyond the end of the organ, and has a constricted opening. If the opening of the prepuce is quite small, so that the prepuce can not be passed back over the head, the condition is abnormal and requires the attention of a physician. Sometimes the prepuce adheres to the head of the penis. This condition is also abnormal and should have the attention of a physician.

In the small boy, after he is one or two years old, if the smegma is not removed every few days, or if the prepuce is long and tight so that the smegma can not be removed, it causes inflammation and irritation. This leads him to frequently handle these parts. Later he discovers that a sense of pleasure accompanies this act. Now he has two reasons for handling this organ—to remove irritation and to produce this pleasure. This is continued until he reaches a point of sexual excitement followed by an orgasm of sexual delight. In this way he has discovered the secret sin. Occasionally we have a young man say to us or write that his memory does not carry him back to a time when he was not addicted to its practice. This was the way that he discovered self-abuse.

When boys begin to associate with other boys larger than themselves or with men, they discover that others are able to pass the prepuce back. They get the idea that this achievement is essential to being a man. Now, if the prepuce is long, constricted and adheres to the glans, they will labor many times a day, several minutes each time, over a period of years before they are able to dilate the opening, break up the adhesions and pass the prepuce back. It is hardly possible for a boy to pass through this experience without discovering the practice of the secret sin.

The Remedy For many centuries the Jews have practiced the custom of circumcising their boys when eight days old. This is a very simple operation, consisting in drawing the prepuce forward and with a sharp knife or pair of scissors clipping off a part. This leaves the opening large. While the penis is still small, the prepuce easily passes back and permits the smegma to be removed. As the boy passes through adolescence and the organ enlarges, the prepuce gradually recedes, leaving the glans exposed to the friction of the clothing. In this way the head of the penis becomes less sensitive and is kept in a perfectly clean con-

dition. Due to this custom, the Jews are nearly free from the practice of the secret sin. Their sexual organs develop normally. They are healthier and live longer, as a race, than do we. It is strange that we have not adopted circumcision as a universal custom. Doctors vary in their opinions as to the need of circumcision. Some advocate its universal use, others believe in circumcision only where the opening is very small and the prepuce adheres, while some are as careless in this important matter as are many laymen.

By the time the boy is ten days old his mother or father should find out if the prepuce can be passed over the glans. It can be done more easily in babyhood than later in life. If either succeeds in passing it back, the mother should repeat the action every few days. This will keep the opening dilated. When the boy is one or two years old, the mother should take a damp cloth and remove the secretions from the glans every few days. When the boy is four or five, he should be trained to do this. If the parents find that they can not pass the prepuce back, then the family physician should be called in to examine the boy. Usually the doctor can dilate the prepuce and teach the mother how to care for the boy. If

the doctor finds it very difficult or impossible to dilate the opening, he will advise circumcision.

If either of these methods is followed by the parents, the boy will be saved from many temptations to practice the secret sin. Cleanliness will save him from developing supersensitiveness in the glans and it will be much easier for him to exercise self-control.

Underneath the head of the penis is a ligament called the frenulum. It is really a part of the prepuce. It is attached to the lower part of the glans. Sometimes this ligament is too short and tends to pull the glans downward. Such a condition tends to produce passion. When this condition is quite noticeable, the frenulum should be clipped by a doctor. The external opening of the urethra is called the meatus. Sometimes, not often, the meatus is much smaller than the urethra. In some cases the stream of urine passing through the urethra is much larger than the meatus. This causes a pressure that tends to create passion. This condition can be easily corrected by a physician.

The Scrotum Underneath the penis is a sack or bag called the (6) scrotum. The walls of the

scrotum are rather thick, being composed of four layers of tissue. In a normal condition the scrotum is drawn up rather close to the body. Self-abuse and other forms of sexual excitement cause it to become long and flabby.

**The
Testicles**

Within the scrotum are suspended two ovoid glands called the (7) testes or testicles. These are the most important organs in the sexual system. In the adult they are one and a half inches in length, one and a fourth inches in width and one inch in thickness, but they vary much in size in different men. The size does not determine the sexual powers of the man. Firmness and solidity are evidences of normal conditions. A soft, stringy, tender condition indicates abnormal testicles.

The left gland is usually larger and swings lower than the right one. Many young men become alarmed when they first discover this perfectly natural condition. We have known some to pay out hundreds of dollars to quack doctors in an endeavor to equalize the size and swing of these glands.

**Undescended
Testes**

The testicles have their origin within the abdomen, near the kidneys. A few weeks before birth they begin

to descend, usually reaching the scrotum before birth or a few days after. One or both of the testes may be arrested in this descent and not reach the scrotum. The undescended testis is often detained in the groin canal, and can be felt as a small, movable object. When this is the case, the gland may be brought down by proper pressure, or by a simple operation. On one lecture tour we had sixteen young men, in confidential interviews, admit that they had only one descended testis, and three had both testes undescended. In a number of cases the young men were greatly embarrassed and worried over their condition, thinking that they were unfit for marriage and possibly sterile.

Contrary to common opinion, a person with one descended testis is as virile and fertile as if both had descended. Where one has been entirely destroyed, the other performs the function of both, making it possible for the man to become a father. Sometimes the undescended gland may develop quite as well as the descended one, in which case there is no reason why it may not be fertile. Where no inconvenience is experienced, the undescended gland should be left where it is.

The testes are very sensitive, and, if injured or inflamed, they produce agonizing and

depressing pain. Such injuries are sometimes incurred by boys and young men thoughtlessly striking at each other's organs.

Connected with each testis is a (9) spermatic artery that supplies the gland with pure blood. The name of this artery indicates that the testis generates the sperm cells from the blood supplied by this artery. Leading from each testis is a (10) spermatic vein. The (11) vas deferens is a duct starting from a testis, passing through the groin canal and connecting with the urethra at the base of the bladder. The two ducts are called the vasa deferentia. Within the scrotum the vas deferens, spermatic artery, and spermatic vein are all enveloped in a thin covering, forming the spermatic cord, which easily can be felt. Where the spermatic cord connects with the testis, it becomes a mass of coiled ducts and blood vessels, forming what is known as the epididymis. This mass of spongy blood vessels and ducts may be felt on one side and on the top of each testis. The main body of the testis is composed of many conical lobes. It is within these lobes of the testes that the little (16) spermatozoa are formed. A sperm cell, or spermatozoon, consists of a head, neck and tail. It is about

1-200 of an inch in length and is somewhat the shape of a tadpole, except that it is much longer in proportion. When one of these sperm cells unites, under suitable conditions, with a germ cell or ovum from the other sex, an immortal being commences its existence.

The operation of sterilizing the male, now practiced on criminal degenerates in a number of states, consists in cutting the vas deferens on both sides. The ends are then so placed that, when they are healed, there is no continuous connection. The testes continue to generate sperm cells, but the vasa deferentia can not convey them to the urethra, where they can be expelled from the body. While the sterilized man is still capable of generating sperm cells, he can not reproduce himself. He must retain this vital fluid in his body. Such men are said to become better citizens when, as a result of the operation, they are prevented from wasting their sexual energy.

In addition to the seminal secretion and the sperm cells, the testes are now known to form an internal secretion, of which more will be said in another chapter.

THE INTERNAL ORGANS

The Ampulla The (11) vas deferens, on leaving the scrotum, passes up through the groin canal and over the bladder, where it becomes dilated into a sacklike enlargement, called the (12) ampulla, which narrows to a small duct as it passes into the prostate gland and enters the urethra. Each of the vasa deferentia forms an ampulla. The two converge into a common duct before entering the urethra.

The Seminal Vesicles At the back and base of the bladder are two bladderlike organs, called the (13) seminal vesicles. Until recently it was believed that these were reservoirs in which was stored the seminal secretions from the testes. They vary in size in different people, and the two are not the same size in the same individual. Each vesicle has a duct which joins with the vas deferens to form the ejaculatory duct.

The testes secrete only under sexual excitement. Under excitement their secretions, containing sperm cells, are sent through the vasa deferentia and deposited in the ampullæ. The seminal vesicles secrete a fluid containing albumen and alkaline salts. It appears that

these vesicles are secreting all of the time, whether one is sexually excited or not.

The Prostate Gland Surrounding the deep urethra and the neck of the bladder is a very important gland into which the ampulla and seminal vesicles enter. This organ, about the size of a horse chestnut, is called the (14) prostate gland. It is sometimes called the heart of the sexual system, and is intimately associated with the act of reproduction.

The Cowper's Glands A short distance beyond the prostate gland are two small glands, called the (15) Cowper's glands, whose ducts empty into the urethra

SPECIAL FUNCTIONS OF THE SEXUAL ORGANS

The Testes Formerly it was believed that semen was formed by the testes alone. In recent years eminent German and American physicians have disproved the old theory. It is now known that the semen is composed of secretions furnished by the testes, seminal vesicles, prostate gland and the Cowper's glands. It also appears quite evident that the testicles have two distinct functions—the secretion of the spermatozoa, and the formation of an internal secretion.

When a young man reaches the age of eighteen or twenty, the spermatozoa are formed at intervals in the lobes of the testicles. There they remain in a dormant condition until, under strong sexual excitement, they become active and are released by the lobes and sent out through the ducts of the testicles, the epididymis and the vasa deferentia into the ampullæ. At the moment of the sexual orgasm, the sperm cells in the ampullæ, together with the secretions from the seminal vesicles, the prostate and the Cowper's glands, are expelled from the body through the urethra. The sperm cells appear to be released from the lobes of the testicles under sexual excitement only. However, it should be remembered that the formation of the sperm cells is not dependent upon sexual excitement. Upon the release of a quantity of sperm cells, the testes begin to generate other sperm cells, which will remain in the lobes of the testicles in a healthy condition for months. But they are in a dormant or sleepy condition. Their retention by the individual depends upon the avoidance of all sexual excitement. If one would retain the spermatozoa in his body, he can not engage in self-abuse, reading lascivious

literature, telling or eagerly listening to obscene stories, spooning and sexual embrace. The formation of the spermatozoa appears to be periodic and to be independent of sexual excitement.

The testicles also secrete a vital substance called an internal secretion. This secretion is formed continuously and is independent of sexual excitement. When passion is kept under proper control, this secretion is absorbed by the blood, and assimilated by all parts of the body, stimulating the growth, development and functions of every organ of the body, faculty of the mind and attributes of the social and moral natures. Under strong sexual excitement, part of this internal secretion, together with thousands of released sperm cells, is sent over into the ampullæ. It now makes little difference whether the accumulated semen is thrown off from the body by an immediate orgasm, or later by an involuntary emission, the effects are practically the same. When the internal secretion and sperm cells, formed by the testicles, are forced by sexual excitement from the testicles, they are no longer of any service to the individual, and by a voluntary or involuntary emission these vital ma-

terials will sooner or later be ejected from the body.

The Seminal Vesicles The seminal vesicles, without any relation to sexual excitement, are continuously secreting an albuminous, alkaline substance. No sperm cells are formed by the seminal vesicles and only a very limited number of sperm cells are ever found in them. The secretion they form does not sustain the vital relation to the physical, mental, social and moral well-being of the individual that the two secretions of the testicles do. Its chief function appears to be stimulating and maintaining the life of the sperm cells. If we take a discharge of semen from a vigorous, mature man, place it in a vessel and keep it at animal temperature, the sperm cells in the semen will keep up vigorous flagellations for six to eight days. Several days often intervene between an intercourse and the impregnation of an ovum. It is secretions of the seminal vesicles that stimulate and maintain the life of the spermatozoa.

The Prostate Gland The secretion of the prostate is very similar in composition and function to that of the seminal vesicles. In the plan of nature one appears to be the sup-

plement of the other. Unlike the seminal vesicles, this gland secretes only under sexual excitement. Both voluntary and involuntary emissions leave the seminal vesicles empty. When once they are emptied, it requires days for them to be refilled. Should intercourse take place while the vesicles are empty, the excitement would cause the prostate gland to secrete a supply of nourishment for the army of spermatozoa. Since the seminal vesicles are not influenced by sexual excitement, they are not injured by self-abuse or other forms of unwise sexual excitement, as are other sexual organs. The seminal vesicles rarely give any trouble. Should the prostate gland cease its function the seminal vesicles would take its place.

**The
Cowper's
Glands**

The Cowper's glands secrete only during very strong sexual excitement. The secretion is alkaline in reaction and resembles the white of an egg. It is of a jellylike, sticky consistency. The special function of this secretion is to neutralize the acid condition of the urethra, due to the periodic passage of urine, which is acid in reaction. The acid condition of the urethra would seriously injure the spermatozoa, during their

passage from the body, were it not that these little glands discharge their alkaline secretion just ahead of the general discharge of semen. At the moment of an orgasm, all of the secretions from the various sexual glands unite in the urethra, and the mixture is called semen.

The foregoing facts should be read and studied until they are clearly understood. A clear understanding of these principles will enable the reader to appreciate the explanation of many sexual problems to be discussed in other parts of the book, as well as help him in the solution of his personal problems.

CHAPTER III

THE ATTAINMENT OF PERFECT MANHOOD

Three Functions of Sex Life In a former chapter we learned that life is divided into four periods in its relation to the nature and functions of sex. The sex nature has three rather distinct functions—development, attraction and reproduction. In this chapter we will study sex in its relation to the development and maintenance of manhood.

Adolescence The transition from boyhood to mature manhood extends over a period of ten years, from the time the boy is fourteen or fifteen until he is twenty-four or twenty-five. This is the period of adolescence. The first two or three years are the puberty period. At the age of seventeen or eighteen it would be possible for him to reproduce himself. However, this would be a misuse of the sex life. The only normal function of the sex nature during the adolescent period is the production of a perfect man.

Semen of a Healthy Man Take a discharge of semen from a healthy, mature man, place it in a small glass test tube, allow it to settle for ten hours, and it will divide itself into two unequal parts—the upper third will be thin and clear, the lower two-thirds will be milkish in color and jellylike in consistency, containing many thousand spermatozoa. These germ cells will be found to be very tenacious of life, keeping up a flagellating movement of their tails for hours, and, under favorable conditions, for days. Where did they get their remarkable life? The Bible informs us that life is in the blood. Science finds no objection to the Bible statement. All through life the child will have a physical, mental and moral resemblance to both parents, and from them he receives his physical, mental and soul life. The two procreative cells possess a three-fold life principle blended in one in the initial of the new life. This fact enables the reader to appreciate the nature and value of this fluid in developing and maintaining true manhood.

Semen of a Sickly Man Now take a discharge of semen from a sickly man with a low state of vitality and treat it as before. The amount will be much smaller, the proportions will be

reversed, the sperm cells will be fewer in number, smaller in size and will not live half as long as those from the well man. Suppose one of these sperm cells should impregnate a germ cell in the womb of the opposite sex, what would be the result? A child with inalienable rights to a good heredity would be foredoomed by the father to an unfortunate one. There is not a ten-year-old boy in any state who would think of mating hogs, cows, or horses, if one be in a poor state of health. Too long have we held God responsible for the thousands of defective children born in our land! The test applied to the sickly man is also true of the inveterate tobacco users, whisky drinkers, libertines, masturbators, and husbands who are excessive in their marriage relations. Men of these classes will produce a far larger percentage of defective children than will normal men. Ninety-five per cent. of the young of the lower animals are perfect at birth. Nearly all of them live to old age, and sickness is rare among them. Suppose that ninety-five per cent. of the young of lower animals had for fathers animals whose blood was saturated and poisoned with nicotine, alcohol and venereal disease, could we expect them to be per-

fect? But this is the condition under which modern society brings millions of children into being.

**Beneficial
Influence
of Semen** You have noticed the many differences between the stallion and the gelding. The gelding, when a young colt, was deprived of his testicles by a process called castration. The stallion retained his testes and formed this internal secretion which was absorbed by the blood and carried to all parts of his body. None of this energy was created by the gelding. Compare the prancing stallion with dilated nostrils, eyes flashing with fire, high arched neck, long, heavy, flowing mane and tail, broad and deep chest and hip muscles, with the gelding that is slow, patient and has but little of life. The stallion, with his elastic bearing, his abundant life, commands the attention and admiration of all beholders. Turn him loose with ten to fifty geldings in a field and he will be the master of the field. To what is this difference due? To this question there is but one answer. The stallion was not deprived of the power to secrete this internal sexual energy which gave him his perfect development, his elastic bearing, his fire and his vitality.

This time we will take two full brother chickens, hatched the same day. Place them in the same pen, give them the same food, water and shelter. When they are only a few days old we will caponize one of them and leave the other to grow up naturally. How will they differ, when they are two years old? The second one, the rooster, will have developed a large, rich, red comb, ear lobes and wattles long, glossy, beautiful flowing neck and tail feathers, and a strong, long and sharp spur on each leg. The capon will resemble an old hen that has not laid an egg in twelve months. There is but one explanation for the difference between these two birds. The secretions from the generative glands of the natural bird enabled him to develop those physical masculine characteristics of perfection. The unsexed bird was deprived of the stimulating and nourishing influence of this sexual life, and his masculine characteristics remained undeveloped.

If food is scarce, the natural bird runs down grasshoppers, scratches up worms, catches insects, and makes his living. The unsexed bird squats around and starves. We account for the energy and industry of the first bird by the

presence of the sex life, for the laziness and inactivity of the second by the absence of this vital energy.

If an old hen and her brood of chickens are present and you throw them some food, how will these birds act toward this family? The natural bird steps politely forward, picks up a bit of the food with his beak, drops it, invites the old hen and her chickens to help themselves. He stands there with his beak pointed at the food; turning his head first in one direction, then in another, looking up at the hen and glancing down at the chickens, he continues to talk to them. He will repeat these acts of true masculine interest until they are satisfied. If something is left, he will eat it. If not, he will go out and make his own living. If the family is not properly fed, he divides what he finds with them, even if he has to go hungry. If the other bird is hungry, he lazily and awkwardly walks up to the food, with one foot perhaps crushing the life of a little chicken; he gulps the food down, showing little or no interest in the hen and chickens. The gallantry and courtesy of the first bird are due to the influence of the sex life upon his social nature; the absence of these masculine quali-

ties in the second bird is due to the absence of the sex life.

If a hawk or an owl appears upon the scene, the natural bird lines up for battle; the other bird skulks under the nearest floor. The courage of the first and the cowardice of the second are due to the presence of the sex life in the first and the absence of this energy in the second.

The thoughtful reader is inquiring, "Can these lessons learned from the birds and horses be applied in all of their details to the human family?" A positive affirmative reply is at hand.

The Eunuch Centuries ago many tribes unsexed the boys who were born in or sold into bondage. Such boys were called eunuchs. The contrast between the virile man and the eunuch is as striking as that which we observed between the rooster and the capon, the stallion and the gelding. Only a few, scattering short hairs appear on the eunuch's face. His voice never changes into the deep bass tones of a man. His shoulders never become broad and square. He is never sent to battle, for he is naturally a coward and would run from the enemy. He is never found at the head of a

business enterprise. He is rarely sent to school. He takes no interest in children, has no concern for a home and can not experience admiration and love for woman as a sweetheart.

From these illustrations we see that every organ of the body, every faculty of the mind and every attribute of the social and moral natures are stimulated and strengthened in their development by the presence of the sexual secretions. Since men are no longer made eunuchs and the sex life is so essential to ideal manhood, why have we so much namby-pamby, wishy-washy, aimless, shiftless, purposeless, stunted, dwarfed, unambitious, ne'er-do-well manhood in the land? Why so many young men hanging around poolrooms, saloons, gambling dens and brothels? Why so few of our young men going through high school and college? Why so many business failures and so much corruption in office, so few who are fearless in reform and active in the church? Not a few of these problems are due to a prodigal waste of this energy.

**An
Illustration**

Here is an electric plant in operation. Flowing out from the dynamo is a current of electrical energy which can

be utilized in four ways. Connect the current with a motor in a machine shop or on an electric car and the energy is converted into power running the machinery or propelling the car. Now pass the same current of energy through the small wire of electric globes and you convert it into light. Again, pass it through a wire under heavy resistance and you convert it into heat. Now ground the wire and the energy is dissipated in the earth. In the first three uses of the energy it produced good results and represented value. In the last case we wasted the energy and produced no good results.

Suppose that we now divide the energy into two currents instead of one and pass the energy out over two wires. Convert one-half of the energy into power, or into light, or into heat, and ground the other half. In either event you have only one-half the power, light or heat you had before. Why? You have wasted one-half of the energy. Still again, suppose we divide the energy into three equal currents, converting the first into power, the second into light and the third into heat. Now we are using the energy in three valuable ways. No energy is wasted ; all of it is wisely used. Now

ground your currents and you will have neither power, light nor heat. Here is quite an up-to-date electric car. It is midwinter, cold and dark. The car is propelled by electricity, lighted by electricity, and heated by electricity. The wire breaks, the current is grounded and all the energy is wasted. What are the results? The car stops, the lights go out and cold takes the place of heat.

**Power,
Brilliancy
and Soul
Warmth**

We will now apply this illustration to sexual energy. The testes are human dynamos, life generators, energy creators. The energy produced by these glands may be used in four ways. It can be directed to the muscles and built into the cells and tissues; retained in the blood, giving vitality and insuring health. This is physical power. This energy can be built into the brain, giving intellectual brilliancy. It can be directed into the emotions, sentiments, feelings and be expressed as soul warmth. This energy can be grounded, dissipated, wasted. Just to the extent this is done will one fail to develop and maintain physical power, mental brilliancy and soul warmth.

Influence of the Mind The mind has the power to stimulate to more than usual activity certain glands which take up secretions from the blood. Take for example the lachrymal glands surrounding the eye. You are in company with a host of friends, having a delightful social time. A messenger boy rushes in and hands you a telegram. You hurriedly tear open the envelope, jerk out the message and eagerly read it. No sooner do you comprehend the message than your friends observe tears trickling down your cheeks. You have not read the message aloud, but they begin to inquire if your mother is dead. Mental sorrow and grief send blood rushing to those glands, stimulating them to unusual activity.

You have had nothing to eat for hours. You have been hard at work in a stone quarry, a machine shop or on a railroad track. Now you come into the presence of a well-spread table laden with good things, a basket full of luscious fruit, or a big, ripe watermelon, cut in two. What happens? The usual answer is, "Your mouth will water." Why? The usual answer is, "The sight of that food, fruit or melon." Only indirectly is the answer true.

The unusual activity of the salivary glands in the mouth in producing saliva is due to the stimulating influence of a large quantity of blood sent to them by the mind. You remember how these things tasted in the past and how you enjoyed eating them. You long to get to the food. But you must wash and dry your soiled hands, comb your disheveled hair and wait for other members of the family to take their places at the table with you. While all of this is taking place, you are finding it difficult to swallow the saliva as fast as it is being secreted. Before you take your place at the table, the alarm of fire is heard. Turning, you look through your window and see your neighbor's house on fire. Quick as thought you take your mind off the food and rush out to that burning building. For an hour you try to save life or property and to extinguish the flames. Fire extinguished, excitement subsided, crowd dispersed, you find your mouth dry and parched. The flow of saliva under normal conditions was not sufficient for your needs in the presence of unusual heat and labor.

Again you are surrounded by attractive food. Another hour has passed with additional labor. Your hands, face and hair need

attention. Soon you find that the saliva is flowing two, five, ten, even twenty times as fast as when your mind was engaged in other matters. Now you are handed a message announcing the death of your mother in a railroad catastrophe. You read it. Though you may be looking at the food, your mind is on your mother, and the flow of saliva is suddenly and greatly reduced.

These illustrations have been drawn out at length and emphasized that you may now be able to understand clearly and to appreciate fully the influence of the mind upon the sexual glands. The normal and abnormal secretion and distribution of the sexual secretions are very largely under the control of the mind. If all parents gave their children timely and wholesome instruction concerning their sexual organs and their vital and sacred functions; if there were no vicious and ignorant persons to misinform and mislead them, and if all children and youths followed the good instruction given them, none of this energy would be wasted and all would be sexually normal. Such ideals do not exist. We must study social conditions as we find them. After all, the individual must largely make or unmake him-

self, master his propensities or become a slave to passion. The power to say, "I will and I will not" is in his possession.

No normal man can engage in lascivious thoughts, read lascivious books, look upon pictures of improperly dressed females, associate with a woman dressed so as partially to expose her breast, indulge in obscene stories, engage in spooning or in many of the modern forms of dancing and maintain normal mental relations to sex. We are not discussing knots on a dead pine log, an old steer, an eunuch, or a worn-out roue, but human nature as we find it in the average man under forty. If by any form of sexual excitement for a given time, you cause the sexual glands to secrete five times as much semen as would have been formed under normal conditions, your body will retain and use only one-fifth; consequently, four-fifths will be ejected from the body, voluntarily or involuntarily. If, under sexual excitement, during any given time, you cause the sexual glands to secrete ten times as much semen as nature would have formed under normal conditions, the body will retain and use only one-tenth of this energy. The nine-tenths, that never should have been taken from

the blood, will be wasted, voluntarily or involuntarily. The body is limited in its capacity to retain and use the sexual secretions. The excess of semen gorges the sexual cavities and ducts, presses upon the nerves of sexual sensibility, creates passion and leads to involuntary emissions, the practice of self-abuse, prostitution, or marital excess. Hence it follows that the proper control of the mind is the key to the solution of man's sexual problems, and to control his mind, he must avoid all unnecessary causes of sexual stimulation.

Continence Possible and Advisable We are often asked, "Is a continent life advisable or possible for a healthy young man? Can he, like the stallion and other male animals, maintain a continent life during the ten years of adolescence, from fourteen to twenty-four, or even longer, without weakening or losing his virility?" In the not very distant past medical journals, books and men advised prostitution as a sexual necessity for young men. Judging from the letters received annually from hundreds of young men, not all of the doctors have discontinued such advice. However, in recent years, medical men have discovered that there is no more necessity for sexual gratification in men

than in women; that both alike can live continently. Today no intelligent and respectable doctor advises young men to engage in prostitution. When one immoral doctor teaches the "necessity lie" to a young man, he will tell twenty others, and each of these will tell still others. In this way thousands of young men are falsely educated in matters of sex. All respectable and honorable physicians owe it to their profession and to the young men of the land to do all within their power to help the laymen stamp out this infamous falsehood of sex necessity for men.

Only recently two high school boys, in their senior years, inquired of the author how often young men of their age should have sexual intercourse with fallen women. "Just as often as you would be willing for your sisters and sweethearts to have similar relations with male prostitutes," was our reply. They clenched their fists, their eyes flashed fire, they thundered, "Do you mean that?" "There is no more necessity for you, young men, to visit a female prostitute than there is for your sisters and sweethearts to grant special favors to male prostitutes." They gave evidence that our views were in conflict with the education they had received.

First Proof Favoring Continence Once a young man, in one of our prominent universities, offered the following objection to continence in the single life: "If I place my healthy arm in a sling and keep it there for one year and do not use it at all, will I not find, upon removing it from the sling, that I have temporarily lost the use of my arm?" "Certainly," was our reply. "Now, suppose that my arm had remained in that sling, without exercise, for ten or twenty years, might not its nonuse for such a period result in the permanent loss of its use?" Again he received an affirmative answer. Then he asked, "Is not exercise necessary to the health and functioning of all of the organs of the body, including the sexual organs?" Once more we answered, "Yes." "Then," said he, "does it not logically follow that some form of sexual gratification is a necessity?" To this question he received a very emphatic negative.

The young man was given the following illustration as an explanation and proof that there is no such an experience in young manhood as the "sex necessity lie" teaches. "What are the functions of a woman's breasts?" we asked. "Lactation or nursing a child," was his reply. "You are aware that it is possible

for a woman to become a mother and nurse her child at fourteen? Women usually do not marry and become mothers until they are twenty, and occasionally not until they are thirty or older. Regardless of their age, when they become mothers they are usually able to nurse their babies. Then there are periods in practically every woman's life when she does not nurse a child for from six to twenty years. Do women ever lose this function through the nonuse of the breasts?" "No; but I do not quite understand why she does not," was his reply. At this point he asked for an explanation of this exception to a general law. Our reply was, "There is no exception to the general rule that all organs require the performance of some function or exercise. If the breasts are removed from a small girl, she will never develop properly. If the breasts of a young matured woman be removed, she will lose in physical, mental and social tone. This indicates that the breasts of a woman have two functions. The breasts appear to be forming an energy, day and night, asleep and awake. This function is wholly involuntary. Lactation is a periodic function, occurring only when a woman becomes a mother. The first

function keeps her breasts in a healthy condition and makes a valuable contribution to her physical, mental and social well-being.

"This illustrates the two functions of the sexual glands of the man. The testes have a continuous, involuntary function of generating an internal secretion. Then they have the special, periodic function of reproduction. The first function keeps the sexual organs in a normal condition. Sexual health and virility are destroyed by the abuse of these functions, never by continence."

**Second
Proof
Favoring
Continence**

When the sexual glands secrete more semen than the blood can absorb and the body use, nature has prepared a kind of safety valve arrangement by which the surplus semen is involuntarily thrown off. This is called a natural, or involuntary, emission. Under normal conditions this involuntary escape of semen does the individual no harm. It is nature's method of relieving a gorged condition. Since nearly all healthy men secrete more seminal fluid than the blood can absorb, if nature had not made provision for an involuntary escape, then a voluntary act would have been necessary in order to throw off an occasional surplus. The

fact that all men can and nearly all men do occasionally have involuntary discharges is our second proof that continence is possible and compatible with good health and virility. The difference between a natural and an unnatural, a voluntary and an involuntary emission will be discussed fully in another chapter.

Third Proof Favoring Continence The procreative cells and sometimes the semen are spoken of as the seed. Whenever life is embodied in seed and thrown off from the parent body, it represents a sacrifice. When the lower forms of plants embody their life in seed and use it for procreative purposes, they immediately die. The sacrifice costs them their life. When the higher forms of plants and trees embody life in their seed, the petals fade and fall. If a young tree attempts to bear fruit a year or so too soon, the embodiment of life in seed is followed by a stunted growth—a sacrifice. When a tree in middle life overbears, there is suspension of activities for years and liability to death—a sacrifice.

The embodiment of life in seed, in the act of propagating their kind among the lowest forms of animal life, is followed by immediate death; so great is the sacrifice. The breeding

season of higher forms of life is often followed by a period of sluggishness. The seed of a fine stallion is so valuable that artificial impregnators are now used so as to conserve his vital energy. The prodigal waste of life embodied in seed in the human family, in youth, in married life, is the greatest and most tragic sacrifice known. Every reproductive act in the marriage life that adds a new being to the world's population, represents a sacrifice. Every expenditure of this vital energy by human beings, however temperate they may be, is followed by a few hours or more of bodily lassitude, mental sluggishness and nervous depression—a sacrifice.

Here are two married people, great students, literary geniuses. The husband wishes to build a great lecture; his wife wishes to write a book of real merit. In fact, they are now engaged in these special efforts. They are young, vigorous and healthy. They have sexual desire. Shall this desire be gratified? If so, it will be hours before they are prepared for normal mental work. If they refrain from embodying their life in seed and expending it in a conjugal embrace, they will find themselves prepared mentally for the very best lit-

erary effort. If the embodiment of life in seed and its expenditure means a sacrifice, there is no such thing as sexual necessity, either in single or married life. In married life it may be a sacred privilege and duty, but it is not a necessity. If a necessity appears to exist, it is of man's creation.

If continence were impossible or injurious, Paul would not have said to Timothy, "Keep thyself pure," and the Bible would not condemn adultery. All laws governing body, mind and soul are unqualifiedly in favor of continence. From the dawning of puberty to old age, the testicles and the accessory glands perform their natural functions in the production and maintenance of perfect manhood, and at the proper time they are prepared to perform their part in the creation of a new life. This is nature's way of maintaining sexual health and vigor. Sterility results from a life of incontinence and not from a life of continence.

A larger number of men are struggling to overcome their propensities and live cleanly today than in former years. The teaching of sexual hygiene, personal and social purity is having a most wholesome effect. Such teach-

ing needs to become more general among both men and women.

Means of Physical Attainment The organs of generation create vital energy which is available for service in stimulating growth and development in every department of man's complex nature. It can be utilized in at least three different ways. It is for the reader to decide what use he will make of it. By keeping the mind pure, eating only wholesome food, taking plenty of exercise, breathing deeply, sleeping in a properly ventilated room, spending a liberal amount of time in God's great out-of-doors, this creative life will vitalize the blood, ward off sickness and disease, give elasticity and strength to the muscles, and give physical endurance and power for efficient service. Many weaknesses can be overcome and defects corrected by habitually conserving this energy and wisely directing it. All trainers of athletes understand and appreciate these principles.

Way of Mental Attainment Would you like to be a good student, to develop a retentive memory, the power of concentration, and the perceptive faculties, and thereby increase your capacity for service? This is possible to all

who learn the secret of conserving and using this energy. By keeping the mind pure, following the foregoing physical directions, reading books and magazines of high mental and moral tone, attending lecture courses and indulging freely in independent thought, this vital principle will flow to the brain, where it will be expressed in mental vigor and intellectual brilliancy.

Social and Moral Attainment No one can reach his highest and truest efficiency in life if he neglects the development of his social life, his finer feelings, emotions and sentiments, and the building of sterling character. Would you like to be a friend and have friends, be a leader in the social life of your community, have a happy home, develop ideal citizenship and build character? If so, here is the way of attainment: keep your mind pure, follow the directions for physical development and mental growth, cultivate an unselfish interest in the well-being of others, sympathize with the sorrowing, boost the discouraged, get under the burdens of struggling ones, love the unlovely ones and the creative life will flow into your social nature and be expressed in finer feelings, emotions and sentiment. Continue

this delightful social exercise, and soon you will find that you are overcoming social weaknesses, correcting social defects and developing a big, warm heart toward a cold and needy world.

It is the expression of this energy that brings young people together in pleasant, delightful and wholesome friendship; that deepens friendship into blissful courtship; that leads ultimately to a happy marriage, harmonizing differences, blending personalities, and making husband and wife one for life. Without this energy these sacred experiences and relations would be impossible. The conservation of this energy in youth and its intelligent control and use in married life would eliminate divorce courts and make home life ideal.

Our highest mission in life is the building of character. Should you succeed in everything else and fail in this, you would be an inexcusable and complete failure. You may have inherited a strong body or a fortune; you must build character. Reputation is what others think of you; character is what you are. Reputation may be lost in a day; character will stand the test of ages. If you would

build character, you must master every passion, appetite, propensity and every bad habit. Remember that men are fallen; they have inherited strong tendencies toward lascivious thinking and living.

Nearly all men have received a false education in matters of sex which has added fire to their unfortunate heredity. Left to themselves, the odds often appear to be against them. In the sexual conflicts of life they wonder if there can be any help aside from their own personal resources. More than nineteen centuries ago, Jesus, the perfect man, the ideal of the ages, entered the arena of human life, fought the same battles we have to fight, won for Himself and all mankind a complete mastery of self, and left as a legacy to all coming generations that inspiring and matchless message, "I am the way, the truth, the life." Accept Him and you will be in the way, you will come to know the truth, and to possess the life that is the foundation of true and lasting character. To this faith give all diligence in adding the elements of truthfulness, honesty, temperance, knowledge, patience, kindness and virtue. Character is an endless chain of virtues, a topless ladder of progress, the ultimate aim of every great soul.

CHAPTER IV

HOW MANHOOD IS WRECKED

Man as He Should Be From the study of man in his relation to the world, in his relation to society, in his relation to himself, and from the study of the Bible, we see what nature and God intended man to be. In both sacred and profane history we study the biographies of noble men of the past. On the farm and in the shops, behind the counter, as members of the bar, in Congress and in the Senate, on the platform and in the pulpit, we find to-day men who, having received a good heredity, lived in harmony with nature and law, chose the right but rejected the wrong, and lived the Christ life, are examples of true manhood.

Man as He Is But when we look at a congested crowd of people in a theatre, at a show, on the streets, or when we study the mass of people in a town, city or state, we find that only a small percentage approaches perfection on either the physical, mental or moral plane. See the enervated and stunted fathers,

the nervous and sickly mothers, the puny and weak children, the lustful sons and fallen daughters, the poorly developed bodies and dwarfed minds, the paupers and criminals, the epileptics, the feeble-minded and the insane! Why should one child out of every six born in America die before it is one year old? Why should 82 per cent. of all the children be physically defective at birth, and more than ten per cent. be defective mentally in childhood? Why such a large per cent. of our population among the aimless, purposeless, shiftless ne'er-do-wells? Why our race degeneracy, our threatened race extinction? The causes are numerous. Many are ignorant of the nature and functions of the organs of their bodies. Only a few have studied the most essential laws of health. Many live in unappeased hunger, and many more are improperly fed. Whisky, tobacco and harmful drugs are doing their deadly work. The sin of sensuality, with its attendant diseases, is the most prolific source of blighted manhood. Contrast the average man with males of the lower animals—the stallion, the bull, the male lion and tiger. What dignity, pride, elastic bearing and majesty! They are not the victims of

sexual abuse. Instinctively they conserve their sexual energy.

CAUSES OF SENSUALITY

**Bad
Heredity**

Children are largely the results of uncontrolled desire. They were conceived in lust. Their prenatal rights were not respected, owing to ignorance and lack of control on the part of their parents. There can be no doubt that strong, lascivious tendencies can be transmitted.

**Early
Environ-
ment**

Among the poor, large families are often crowded into one or two rooms. Decent privacy is impossible. Bad habits of thought and sexual associations are often formed in mere childhood. Even in the homes of the richer classes the environment of childhood is often no better. The obscene language and perverted sexual practices of servants, both men and women, in the presence of children and taught personally to them can not be put in print. Many parents are criminally negligent. They neither teach their children truths pertaining to sex nor do they quarantine against misinformation, obscenity and stories of sexual perverts.

**Narcotics
and
Stimulants** Nicotine and alcohol taken into the blood have a tendency to awaken passion, and, as a rule, men addicted to these habits are more passionate than those free from them. The use of cigarettes often hastens by several months the approach of puberty, and premature puberty is always a misfortune, for sexual secretions take place before the body is prepared to absorb and retain them. Their waste produces stunted, dwarfed and lustful men.

An eminent physician says: "Tobacco has spoiled and utterly ruined thousands of boys, inducing a dangerous precocity, developing the passions, softening and weakening the bones, greatly injuring the spinal cord, the brain and the whole nervous system."

Inveterate tobacco users become sexually weak early in middle life. Eminent doctors in France tell us that there are more inveterate tobacco users in that country than in any other civilized nation, and that many of these men are sterile. They attribute the falling off in their annual birth rate, in part, to the use of tobacco. What has been said of tobacco can be said with greater emphasis of alcohol. No man can live a clean sexual life and habitu-

ally use alcohol. Aside from stimulating lust, these habits entail many other evil effects upon those addicted to them and they do much to undermine the manhood of the age.

**Lascivious
Thoughts
and Con-
versation**

Passion is aroused by physical and mental influences, of which the mental is far the greater. The maintenance of passion is impossible without mental consent and aid. Cold water allays passion, yet the mind may awaken passion and produce rigidity of the organs while they are immersed in cold water. In a high state of passion, desire will instantly subside if the mind is wholly and suddenly withdrawn from all thought of sex. Under the influence of the mind sexual secretions may be increased to five or ten times their normal amount.

Multitudes of boys and men spend much of their time reveling in lascivious thoughts, wishes and conversation. Their seminal vesicles, ampullæ and ducts are constantly filled with secretions which should not have been taken from the blood, and which the body can not absorb. A mind controlled by morbid curiosity, sensual visions and longings is unquestionably the greatest cause of sensuality and wrecked manhood. It is the first step

toward all sexual abuse. The only preventive is early sex instruction.

**Obscene
Language**

Vulgarity and impure thinking are inseparable; one grows out of the other. No one can deliberately tell vulgar stories, or listen to others telling them without mental and moral injury. For the sake of personal purity in innocent boys and girls and respectable men and women, some form of punishment should be meted out to the habitual user of obscene language, as well as to those who circulate obscene pictures and books.

**The
Voluptuous
Dance**

There may be forms of dancing and its exercise under certain conditions that do not fall under the following criticism. Every healthy, vigorous, manly man knows that passion is hard enough to control when there are only natural temptations to combat. The embrace in many of the modern dances is strikingly suggestive of the sexual embrace. It is night, no moral or religious restraints felt or exercised; quick music and corresponding movements, wine and other drinks. The sensual libertine is admitted on a social and moral plane with the purest and best girl who dances. The sensual embrace, the pressure of the waist, the squeeze

of the hand, the partially exposed and heaving breasts, the suggestive glances of the eye, all conspire to awaken the sex nature. It is utterly futile to insist that passion is not aroused under such conditions.

Woman's moral strength to resist the seductive approaches of men is measured by her resolute purpose to exact the social law, "hands off; all kisses and embraces for my future prince." No woman, in her native feeling of modesty, can voluntarily yield her body to the embrace of a man, not her brother, husband or father, without experiencing a shock to her sense of natural modesty. True, she may continue to dance until she dulls the fine edge of her delicate sensibilities, learns to enjoy it and not fall in her outward life, but it is quite as unnatural for her to become intensely fond of dancing and not have her sexual nature aroused as it would be for a normal man not to be thus affected. She may not be fully aware that the pleasant sensation experienced while dancing comes from an aroused sex nature; she may not be entirely ignorant of its effects upon her body, mind and character, but her ignorance is neither a preventive nor a safeguard.

Suppose she does not fall. If she responds in her sexual nature, as she surely will, if she loves the dance, she will become sensual in her thoughts. Passion means inflamed organs. Oft-repeated, prolonged and intensified passion will result in diseased conditions of the genital organs of either men or women. When a woman's passions are stirred, the vagina secretes a mucus, and her delicate nervous system is drained of nervous energy. When this is continued, the flow of mucus becomes chronic and the woman has leucorrhea or "whites."

Girls, like boys, when passion is constantly awakened, easily fall into the secret sin. Nervousness, tuberculosis and heart failure are common among women who dance extensively. The mere physical exercise of the dance would be a preventive rather than a cause of these diseases. Dancing leads to passion and passion leads to mechanical or mental self-abuse. Modern forms of dancing complicate the social and sex problems of both men and women and endanger their moral interests.

The Theatre The modern stage is by no means a small factor in the development of sensuality. No normal man, in the prime of life,

can sit for hours and be entertained by semi-nude actresses, who engage in knee-dress dancing and other gymnastics, such as degrade their sex, and remain pure in his thoughts and habits. These women are nearly all loose in their morals. Some films exhibited in our five and ten-cent shows are quite as suggestive.

**Improperly
Dressed
Women** Many men who never have been immoral with women, and have struggled to keep the demon of sensuality out of their thoughts, meet with their greatest temptation in the presence of improperly dressed women or at the sight of seminude pictures.

A mother with a fully exposed breast, nursing an innocent, beautiful baby, is no temptation to any normal man. The innocent baby protects both the man and the mother. But the partially concealed charms of an attractively formed woman no well-sexed man can look upon, admire, think about and remain untempted. The sensual postcards and theatrical and circus pictures placed on billboards are agencies of sex stimulation in boys and men that should be prohibited by law.

**Hugging,
Kissing,
etc.** Small boys and girls, from different homes, however innocent and pure they may be, can not engage frequently in hugging and kissing each other without, sooner or later, arousing passion. These unwise social relations are not only tolerated by many silly parents, but often encouraged. Boys and girls in their latter preadolescent and early adolescent years should be taught to respect and to exact the social laws of "hands off" in the sense of familiarity and "unkissed lips." Young men and women can not engage in these indiscreet social relations and retain perfect sex control. For the past ten years spooning postcards, spooning picture films and sensational songs and novels have been teaching boys and girls, young men and women, that these relations are natural and that they are agreeable to and expected by each sex in their social relations. Such social relations are breeders of sensuality and the chief cause of young people's immorality.

It is the duty of parents, teachers in public schools, academies and colleges, Sunday-school teachers and ministers, physicians and reformers to remove from small boys and youths these different agencies of sex stimula-

tion and to see that every boy is properly educated in matters of personal purity and sexual hygiene. Prevention is infinitely better than reformation. Sex stimulation leads to some form of sexual gratification, natural, unnatural or excessive. Unnatural and excessive sexual gratification leads to injured and wrecked manhood.

MASTURBATION

Masturbation Self-abuse or masturbation is too common and too well understood to require any extended description. It consists in exciting passion and awakening a sense of sexual pleasure by handling the penis. It is also called self-pollution, or the secret sin. The many injuries growing out of this habit in childhood, youth and maturity show that it is unnatural.

How Learned Depraved nurses sometimes handle the sex organs of small children for sensual reasons, or to quiet them. Frequently small boys are taught the habit by older boys and men. Inflammation and irritation of the penis, due to accumulated smegma, often lead a boy to scratch and handle this organ, and to this cause the formation of the

habit in early boyhood is often due. At the approach of puberty, passion is easily awakened. Vulgar conversation of older boys and men is very exciting to the boy at this time. At this age, boys should sleep by themselves and should not associate with older boys whose habits are not above suspicion.

Learned at Early Age We have had young men say in a personal interview, or by correspondence, "So far as I know I was born practicing the secret sin. My memory does not carry me back to the time when I began." Interviews and correspondence with many thousand young men have convinced us that a majority of men began the habit before they were fourteen. The next largest per cent. during the two years of puberty, fourteen to sixteen, or fifteen to seventeen. Very few men begin the habit after they are seventeen. When indulged in before puberty, no semen is lost in the practice, since it is not formed at that age. At some time in life and to some extent nearly all men have been guilty of this practice, but this does not make it excusable, necessary, natural or harmless. Ignorance and prudery on the part of parents, ignorance and viciousness on the part of associates, ignor-

ance and curiosity on the part of boys, are the explanations of so large a majority of boys forming this habit.

**Evidences
of Guilt**

No one should be suspected of or accused of the secret sin because of one or more symptoms common to this habit. Any one of the symptoms mentioned in this paragraph may be caused by some disturbance of the various organs of the body. For example, bumps on the face, neck and back were for many years regarded as positive proof of the practice. Now we know in some cases that excessive indulgence will not produce such bumps, and on the other hand, some entirely free from self-abuse may be victims of this trouble in its most aggravated form, for these bumps may be due to the condition of the blood during adolescence, though doubtless due, in some cases, to the practice of this habit.

When this habit has been quite frequently indulged in for several years, many or all of the following symptoms may be observed: the eyes will be sunken and dull, the cheeks pale and pasty, the face, neck and back covered with bumps and pimples, the disposition peevish and irritable, hands cold and clammy, mind sluggish, feelings morbid and

despondent, actions extremely diffident and shy. In extreme cases he may entertain thoughts of suicide or even attempt it. For many years it has been our conviction that mental and mechanical masturbation are the chief causes of suicide.

The Effects Where the practice has been indulged in before puberty for a short time, or very moderately, the evil effects are soon overcome, though perhaps no growing youth can indulge in it to any extent without more or less injury. If the habit is continued for many years, the individual is always injured physically, socially, mentally and morally, and may never be quite the man he would have been if he had not been entrapped by the habit.

Physical Effects When practiced before and during puberty, it occasionally prevents the penis from developing properly. This is due to the blood being in some way partially shut off from that organ. Supersensitiveness in the glans, urethra, prostate and bladder result from this habit. These conditions in turn call the attention of the individual to his sexual consciousness and lead to frequent repetitions of the act. Its effect upon the blood is shown in a muddy, clammy skin. It exhausts

the physical and nervous energy of the body, causes pains in the testes and spermatic cord and varicose veins and an atrophied testicle or testicles frequently follow.

Functional Effects Frequent and painful urination, unnatural and involuntary emissions, sexual weakness, partial or permanent sterility often result from this habit. In a measure it may help to induce rheumatism, heart disease, digestive disturbances, paralysis, consumption, loss of hearing and eyesight.

Social and Mental Effects The memory becomes fickle and unreliable, will power weak, power of mental concentration feeble and ambition vacillating. Socially, one habituated to it is extremely diffident and shy in company. He may even shun society entirely. He lacks self-confidence, broods over possible defeats and is often melancholy and despondent. Though the practice of self-abuse may not be the direct and sole cause of insanity, the morbid mental states, due to its practice, are doubtless contributory causes. Epilepsy may be caused by the habit. Extreme masturbators may become so stupid and sluggish mentally that they appear feeble-minded, and such their posterity often are.

PROSTITUTION

Prostitution applies to all illegal intercourse with women. It is as truly prostitution for a man to engage in this as it is for a woman. However, in this connection, we are to discuss prostitution as a cause of wrecked manhood, and not as a social and moral crime. Prostitution existed to a limited degree among some primitive peoples. In its more extensive and common practice it belongs to civilized and semicivilized peoples.

VENEREAL DISEASES

Their Origin Venereal diseases belong to civilization. These diseases appear to have been unknown to primitive races until they were introduced by civilized man. While prostitution was sometimes practiced by them to a limited extent, their primitive methods of living perhaps prevented the development of venereal diseases. All authorities agree that these diseases have their origin in illicit intercourse. Not one authentic case of venereal disease has ever originated in the mating of married people. In rare cases married people accidentally have been infected by means of a public cup, towel or closet previously used by

some diseased person. Such diseases appear to be nature's method of punishing those who engage in illicit intercourse.

These diseases are due to specific germs. That of gonorrhea, called the gonococcus, was first discovered in 1879. In 1895 two German doctors discovered the germ of syphilis, *Spirocheta pallida*. Chancroid is produced by a germ named after its discoverers, the Ducrey-Unna bacillus.

Danger of Infection That "all lewd women are diseased part of the time, and some lewd women are diseased all of the time," is a statement generally accepted by the most reliable physicians. It is impossible for a lewd woman to ply her trade many weeks without becoming infected by some diseased man. Once infected, she begins to scatter the infection among her male patrons. It has been claimed by the medical profession that eighty per cent. of young men have been infected with some form of venereal disease. It is admitted by medical men that fully ten per cent. of men have never had illicit intercourse. From these two statements we conclude that the young man who visits prostitutes runs the chance that he will, in nine times out

of ten, become a victim to some form of venereal infection.

No Prevention Possible Some young men think that they can use some antiseptic as a prevention. Antiseptics do not prevent infection from syphilis and often fail in gonorrhea, besides which the sexual organs are often injured by their use.

Women who are known as clandestine prostitutes, because they ply their trade secretly, are more dangerous than those who live in the "red-light" sections. Prostitutes in the cheap resorts are more dangerous than any other kind.

Fallen women often insist that they are free from infection because they can show a recent certificate to that effect from some doctor. But no doctor can tell when a woman is free from infectious disease; and, as a rule, medical men who make a business of inspecting prostitutes are wholly unreliable. Continence is the only safe preventive of venereal disease.

Chancroid This disease does not produce such serious effects as the other two diseases. It is contagious, usually contracted during the sexual act, and results from an infec-

tion meeting some abraded surface. The seat of infection is usually on the penis and most frequently on the glans. This disease usually makes its appearance in from two to five days after exposure, rarely later than ten days. It breaks out in the form of one or more sores resembling ulcers. If neglected, or if for any reason the disease becomes complicated, the groins are likely to become affected, swell and burst. This condition is called bubo or "blue ball." Bubo may also result from gonorrheal or syphilitic infection.

Chancroid may become chronic and practically incurable, the genitals may be largely or even completely destroyed by ulcers and the wretched victim may die of blood poisoning.

Gonorrhea Many thoughtless and ignorant young men speak of this disease as if it were nothing worse than a bad cold, measles or whooping cough. In this they are sadly mistaken. It is incomparably more serious than chancroid and, in late years, the medical profession has come to understand that it is even more serious than syphilis. It is by far the most frequent of the venereal diseases.

The disease is contagious, usually acquired during intercourse, and first affects the mu-

cous membrane of the urethra. Being a mucous membrane disease, it is not confined to the sexual organs. The mucous membrane of the eye is quite as susceptible to it as the urethra. One may be inoculated with it in other ways than by intercourse. The innocent may become its victims, as it is sometimes acquired from the use of a closet, towel, bathtub, etc.

Symptoms of Gonorrhea The disease appears from three to seven days after exposure. It is heralded by a swelling of the meatus, slight itching and burning during urination. In the early stages of the disease there is a small amount of mucous. As the disease progresses these symptoms increase. Urination becomes difficult, painful and frequent. At this time the discharge from the urethra is more abundant, being thick, milky in color with a tinge of green, and, in severe cases, streaks of blood.

Under careful and prompt treatment the symptoms disappear in from three to seven weeks. In many cases the patient may be permanently cured so that the disease will not return to injure his wife or posterity. However, no physician can afford to make this promise to the young man, for the reason that

doctors have no assurance that the patient is perfectly cured. Even under prompt and careful treatment, there is a tendency in many cases for the disease to become chronic. When it reaches this stage, it may run for an indefinite period. The mucous membrane of the urethra may now become chronically inflamed, with a constant oozing away of a thin, watery discharge.

It may produce stricture, which consists of a narrowing of the urethra at one or more places, interfering with the outflow of urine from the bladder. In severe cases, urination may become quite difficult and painful. This condition often requires a long and difficult treatment, with the possible necessity of an operation.

The germs may pass up the urethra and inflame the Cowper's glands, causing abscesses to form. In the latter case an operation is the only remedy.

When the prostate becomes affected with gonorrhea, the whole sexual system becomes involved. This may require a serious surgical operation. The symptoms are frequent and painful urination. Blood may appear in the urine and a desire to urinate become constant.

The disease germs may and often do pass over into the seminal vessels and remain for months or years. There is no short and quick way to cure gonorrhea in the seminal vesicles. In this condition the patient should not marry as he would be sure to infect his wife.

If the disease germs enter the ampullæ, they will pass over and infect one or both of the testes. As a rule only one is infected, though both may be. The inflamed testicle becomes very much enlarged and the pain is excruciating for a number of days or weeks. The closing up of the tubes of the epididymis is called epididymitis. When this occurs in one testicle, that one becomes sterile; if on both sides, the man is sterile. This is the chief cause of sterility in the male. Twenty per cent. of childless homes are due to the husband rather than to the wife. Once we thought that women were responsible for sterile homes. Now we know better.

When the prostate and the deep urethra have been infected with gonorrhea, the disease germs often ascend into the bladder, producing "bladder clap," or cystitis. Frequent and painful urination are symptoms of gonorrheal infection in the bladder. In acute stages, blood may appear in the urine.

From the bladder the germs may pass up through the ureters and inflame one or both of the kidneys.

While gonorrhea is essentially a local disease and confined to the mucous membrane, the gonococci may get into the blood. When either of these disease germs or their toxins pass into the blood, the eyes, the brain, the heart, the lungs or the joints may suffer from infection. *Toxin* means a poison. In this event, the victim may become blind or suffer intensely for life from gonorrheal rheumatism, or in after years die from apoplexy, heart failure or consumption.

**Gonorrheal
Ophthalmia**

Gonorrhea of the eyes may result from two general causes: 1. When an individual's blood contains poison from the gonorrheal germs, this poison may be carried into the eye, resulting in blindness. This form of eye infection from gonorrhea is very rare. 2. Local inflammation due to gonorrheal germs getting into the eye. This method of infection is far more common. The victim of gonorrhea, if not cleanly and cautious, may get disease germs into his eyes, or by the careless use of a towel or other objects, he may be the cause of innocent persons infecting their eyes.

If, at the time of birth, the mother be infected with gonorrhea, the infant may receive into its eyes some of the germs. In the eyes of the newly born they multiply rapidly, so that in one, two or three days the babe may become totally blind. Until recent years eighty per cent. of all blindness from infancy was due to this cause. As long as the infant was in the womb of the mother, it was protected from infection of the mother. Blindness from this cause is now very largely prevented. When the doctor knows, or has reason to believe, that the mother is infected, he puts a few drops of a solution of silver nitrate into the eyes of the newly born babe, which destroys the germs, thus saving the child from blindness. This is known as Crede's method.

Infection of Innocent Wives Dormant, quiescent gonorrheal disease germs have been found in the small ducts of the prostate gland from two to ten years after a man believed himself to be entirely cured of gonorrhea. If a man in this condition marries, these weakened, inactive germs are apt to be dislodged from their sleeping quarters and find new life and new soil in the mucous membrane of the genital ducts and cavities of the innocent wife. Here they be-

come active, multiply rapidly, and produce all of the sad results of this horrible infection. The symptoms of uneasiness, pain and a constant flow of mucous is treated as an attack of leucorrhea. This only gives the disease a chance to reach the womb, the fallopian tubes and the ovaries before the family doctor is called in. In this stage of the disease an operation is nearly always necessary, followed by poor health and sterility for life. It is estimated by surgeons that the condition of from sixty-five to eighty per cent. of all married women who have to go on the operating table because of pelvic and abdominal troubles is due to gonorrheal infection, for which the uncured husband was responsible.

With lingering dormant germs in the small ducts of the prostate, the individual is liable to reinfect himself at any time. If married, he is likely to infect his wife, and she in turn to reinfect him. In either of these events, the guilty man may charge his wife with guilt.

**Some
Practical
Advice**

Where a young man has been so unfortunate as to have had sexual relations with a diseased woman and has become diseased, what should he do? He should not make the serious mistake either of treating

himself with a patent remedy from a drug store, or of sending for such a remedy. Immediately upon the discovery of the first symptoms, he should place himself unreservedly under the advice and treatment of some reliable home doctor and follow his advice and treatment until dismissed as cured. We use the word cured with some reservation. There is no way of telling when a man is really cured. Doubtless many are cured and permanently so. But since there is no way of knowing positively whether one is cured or not, a young man should hesitate to rush into marriage. When a man has once been infected, but has had no symptoms for months or years, before marrying, he should be microscopically examined several times. He owes this much to himself, his future wife and to his posterity. If disease germs are found, he should renew his treatment and cancel his engagement. If no disease germs are found, the chances are that he is entirely well, and may, with reasonable safety, marry.

SYPHILIS

Syphilis is one of the most dangerous forms of venereal diseases and only in recent years considered curable. It is due to a specific

disease germ, *Spirocheta pallida*. It is a blood disease. Its germs may get into the blood by means of a scratch or abrasion on any part of the body, and once there, the infection is carried to all parts of the body and may affect any part of the system.

**Acquired
Syphilis**

Syphilis may be acquired in two ways: 1. By sexual contact with an infected individual. In this case, an abrasion or crack in the skin or mucous membrane of an uninfected party must come in contact with syphilitic disease germs given off by an abrasion or sore of an infected person. This is by far the more common way. 2. By infection transferred from a diseased person to an innocent party by some medium of transfer. Nurses have sometimes contracted it from syphilitic babies, and vice versa. Kissing games have more than once been the medium of transferring the disease from the abraded and moist lips of a syphilitic young man to the lips of an innocent young woman. An abrasion need be only large enough to be seen by a good microscope for the germs to pass into the saliva of the lips. Common drinking cups, towels, pipes, cigars and eating vessels are easily in-

fectured by parties having the disease. When these are subsequently used by another person, they may become the mediums of transfer.

Hereditary Syphilis Syphilis may be transmitted to an offspring by either parent. If the father is syphilitic, the child has some chance of escape through the mother. If the mother, or, if both parents are syphilitic, there is no escape for the child. Many miscarriages are due to syphilis destroying the life of the fetus. Nearly all stillborn children are hereditary syphilitics. It is also responsible for many premature deaths in childhood. Much of our insanity and idiocy may be traced to some syphilitic ancestor.

Primary Syphilis The time between the exposure and the first appearance of infection varies from ten to thirty-five days, twenty-one being the average. The point of inoculation may be anywhere on the body. If a man is infected by a syphilitic woman, due to sexual congress, this will be on the skin of the penis or the mucous membrane of the glans, most frequently the latter. At the point of inoculation there will appear a small, hard tumor, called a chancre, presenting more or less hardness at the base. This sore will vary much in

size. This is the primary stage and may be followed by a period largely free from symptoms.

**Secondary
Syphilis**

The symptoms of secondary syphilis appear some six to ten weeks after the first appearance of the chancre. This stage is attended by more or less fever, headache, nervousness, pains in the limbs and back. Breaking out of inflamed bumps and sores may appear anywhere on the body, with painful swelling of the testes.

**Tertiary
Syphilis**

After another period of suspension, the third stage of the disease appears. In this last stage any, many or all parts of the body may become diseased. The skin becomes horribly ulcerated, the lymphatic glands become enlarged, the blood vessels are affected, causing them to break later in life, resulting in paralysis, epilepsy or apoplexy; the liver, lungs, kidneys and heart, the nose, eye, ear, palate and throat are often invaded by this insidious disease.

**Locomotor
Ataxia**

This is a disease of the spinal cord for which syphilis is responsible in ninety per cent. of the cases. It often occurs many years after a man has ceased to have other symptoms of syphilis.

It is really syphilis of the spinal cord. It is another case of a man thinking he is cured, but years later finding he was not. One having this disease has less control in walking than a man beastly drunk. In some cases, in the early stages of this disease, it may be helped, but rarely cured.

Can Syphilis Be Cured? In the past, some men, who sought treatment early and continued it for several years, experienced no return of the disease and their wives and children showed no bad effects. These men were perhaps permanently cured. When a man has had the disease, we have no way by which we can ascertain for sure that he is entirely well. The Wassermann test, though the best, is not entirely reliable. The new remedy for syphilis, "606," and its successors, are not regarded by our best physicians as being positive and reliable cures.

Some Practical Advice On noticing the very first symptoms of syphilis, the individual should seek the advice and treatment of a reliable physician, and take treatment for at least three years. If at the end of this treatment no symptoms are longer noticed, he should have a Wassermann test made once or

oftener. He ought not to think of marrying until he has had the three years' treatment, followed by one or more of these tests. If he really wants a cure, he should abstain from the use of tobacco and alcohol.

NONVENEREAL DISEASES

Nonvenereal diseases are not contagious and do not necessarily grow out of illicit relations with women or marital excess. They are more frequently the results of mental or mechanical self-abuse, or a combination of the two. They are harvest reaped from prolonged, intense and oft-repeated passion. Where it is possible for other causes to produce these conditions, they will be mentioned in the discussion of the specific case.

Varicocele The testicles are suspended in the scrotum by means of the spermatic cord. The spermatic cord is composed of a spermatic artery, a spermatic vein, and a vas deferens held loosely together by connective tissue. The spermatic artery carries pure blood to a testicle and the spermatic vein returns the impure blood to the general circulation. The vas deferens conveys the secretions of a testicle to the place of discharge from the body.

Varicocele consists of an enlargement of the spermatic veins in the spermatic cord, which in its aggravated form may be followed by an atrophied testicle. The network of veins in the spermatic cord within the scrotum may become so full of sluggish blood as to feel like a handful of tangled earthworms or knotted strings, and the testes may become soft, tender, stringy, and greatly reduced in size.

Varicocele usually occurs on the left side, possibly because of the anatomy of the spermatic cord on that side. The disease on both sides is rare; on the right side it is extremely rare.

Causes Thin wall-veins, with defective valves, may be characteristic of some families. Members of such families are likely to develop varicose veins on the legs, arms and other parts of the body, as well as in the spermatic cord. Varicocele in such families may be due to heredity. Any constitutional weakness is favorable to the development of varicocele. Plenty of wholesome physical exercise in the case of such individuals would be a possible preventive. A very long spermatic cord, a pendulous scrotum, or a bruise may bring on varicocele. However, the most common cause is

some form of sexual excitement, oft repeated and long persisted in. Under prolonged sexual excitement, more blood is sent into the genital organs than can readily pass back through the network of veins, and they dilate under the blood pressure. When this is often repeated, the veins become more or less permanently dilated. Self-abuse and especially spooning are the chief causes of varicocele.

Symptoms Where the dilated veins are small or moderate in size, there will be little or no pain or inconvenience. When one has read a lot of scary literature on the subject published by "quack" doctors, he is likely to become a victim of mental worry. In this event his condition may become quite serious, due solely to worry.

When the varicose veins become quite large, they are inconvenient and the patient is likely to suffer from a very disagreeable, heavy, dragging pain. Any injury to the swollen veins is likely to cause a rupture or a blood tumor.

Remedies In all small or moderate cases of varicocele, proper bathing of the affected parts, light exercise, wearing a suspensory and avoiding all causes of sexual excitement will

gradually remove this trouble. A suspensory can be secured at almost any drug store. Silk ones are much more pleasant to wear than cotton ones. When there is no pain and the testes are not very heavy and do not swing very low, we would not advise the use of a suspensory. But, if the testes are heavy, swing low and the swelling is accompanied by pain, a suspensory should be worn during the daytime, though not necessarily every day.

In our personal interviews and correspondence with thousands of young men annually, we find hundreds of them who have varicocele in some form. In nearly every case we tell them to follow the advice given above. In mild cases a cure can be had in one or two years; in others, two to four years are often required. In a few extremely severe cases, an operation becomes necessary. This does not mutilate any of the sexual organs or in any way interfere with the function of reproduction. While an operation brings a more speedy relief than the natural method mentioned, if the individual continues frequent and prolonged sexual excitement, he need not be surprised at any time to find himself with a second attack of varicocele, requiring another

operation. But if he follows nature's method of cure, gets control of his mind, discontinues all habits of sexual excitement, his cure will not only be inexpensive and permanent, but he will have avoided many other sexual complications.

If one has allowed his mind to run wild in the fields of sexual delight, it can not be captured, conquered and trained in a day or week. It will take months and years. The time required for nature to effect a cure for varicocele will be largely determined by the time required to bring the mind under control. No cure need be expected until the cause is removed.

When a testicle has become reduced in size, neither an operation, medicine nor nature can restore its natural size. In many cases, nature will gradually restore, to some extent, the former solidity, firmness and size, but in nearly all cases the reduced gland will always remain tender.

It is here that "an ounce of prevention is worth a pound of cure." If small boys and young men could only know the large per cent. of men who, from eighteen to thirty-five, are sufferers from varicocele, the inconvenience

and pain thus produced and the difficulty attending its correction, they certainly would be more careful to avoid habits conducive to it.

**"Stone
Ache"**

Hundreds of young men inquire, "Why is it, after I have spent a few delightful hours with my 'best girl,' I have 'stone ache?'" They are then asked, "Did you engage in hugging and kissing?" "Oh, yes," has been their almost invariable reply. Then it was explained to them that the sexual excitement, caused by these social, physical relations, sends large quantities of blood to the genital organs and the sustained pressure of blood in those parts for many minutes or for hours was the cause of pain. And it also was said, "Continue this exciting entertainment for a few more months and you will have the added sensation of a first-class case of varicocele."

**Dangers of
Mumps**

If one gets up too soon from the mumps, exposes himself to unfavorable weather, or overexercises and overlifts, he is very likely to bring on a return of the mumps. When this occurs, the mumps go down on him, producing varicose veins and an atrophied gland, with all of the foregoing symptoms. The mumps usually affect the left

side, rarely both sides, and still more rarely the right side. Treatment for the effects of mumps going down on a man is the same as mentioned in a preceding paragraph. We can not impress too strongly upon the mind of the reader that, if he has never had the mumps but takes them in the future, he should remain in bed until he is entirely well, and avoid all overstraining and exposure for several weeks.

Contrary to the view held by many of the laity, sterility, or loss of the possibility of fatherhood, rarely occurs as a result of varicocele caused by mumps.

Hydrocele Each testicle is enclosed in a sack of serous membrane. In hydrocele this sack becomes filled with water due to the oversecretion of a thin, clear fluid. The size of the enlarged gland is the principal inconvenience. Sometimes it appears without an apparent cause. It is often due to an injury, a general condition of "dropsy," or to gonorrheal conditions. Small hydrocele may gradually disappear or grow larger in size. The injury done by worrying over this disease is often much greater than that due to the disease itself. In large hydrocele an operation is perhaps the only reliable remedy.

Enlargement of the Prostate Inflammation and enlargement of the prostate are very common in men after they are forty, and occasionally occur in earlier life.

Symptoms Having to get up and urinate once or oftener at night is usually the first symptom of this disease. Frequent, difficult and painful urination are indications that the enlargement is becoming more serious. In this latter stage, the bladder may not completely empty itself, the retained urine decomposes, and stones may form in the bladder. The appearance of blood in the urine is always a bad sign. The flow of urine may become entirely shut off, requiring the use of a catheter. Any of these symptoms should lead a man to seek the advice and treatment of a competent physician.

Causes Gonorrheal infection in early life is responsible for its share of enlarged prostates. Continued self-abuse in youth and young manhood, prolonged spooning and marital excess are the chief causes of this very common and annoying disease. If all unnecessary sexual excitement and abuse of the sexual function were avoided in youth and mature manhood, this disease would be practically unknown.

Treatment Since this disease is so largely due to prolonged sexual excitement and abuse of the sexual function, avoiding these causes is not only a preventive, but in mild cases, it will produce a cure. If palliative treatment from a competent physician is received in time, the disease may be wholly prevented or cured. In the more serious forms of this disease a surgical operation is the only treatment, for which a competent surgeon should be sought.

Seminal Emissions When seminal emissions or night losses occur from one to four times a month, in healthy young men, these experiences are considered normal. We have found very few young men who have not had this experience. If our lives were more natural, doubtless a much larger number of young men would be free from seminal emissions. These experiences are frequently called "wet dreams," for the reason that they are usually preceded by erotic or amorous dreams. This is nature's method of relieving the seminal vesicles of a surplus of secretions. All that is needed in mild cases is not to worry.

Erotic dreams are not sinful. They are caused by the pressure of surplus semen upon the nerves of sexual sensibility. Constipated

persons are likely to have occasional discharges while at stool. Intense sexual excitement, if not gratified, may result in an emission of several drops of a clear, thickish, sticky substance, which is a secretion formed under excitement by the Cowper's glands. Occasionally seminal secretions escape with the urine. These experiences need not cause anxiety.

**Sperma-
torrhea**

Spermatorrhea is a condition of extreme sexual weakness. The seminal secretions constantly and involuntarily escape, either while one is urinating or at other times. The aim of the quack doctor is to make his victims believe that an occasional emission is an evidence that he has the disease, or that he will soon have it.

Causes

Long continued and frequent self-abuse, spooning, prostitution and marital excess, either or all, are the chief causes of this disease. Diseases of the prostate and adjacent sexual organs, exhaustion of nervous energy, diseases of the brain and spinal cord may also cause this disease.

Bodily weakness, nervous depression, mental sluggishness, gloominess and despondency are characteristics of this trouble. When it is due to a constant sexual waste, the remedy

will be found in cultivating hope, cheerfulness, purpose, in getting the mind on something else, thus gradually stopping the sexual waste. The advice of a wise physician should be sought and faithfully followed for many months. There is no speedy cure, but fortunately, true spermatorrhea is very rare.

Sexual Perversion Sexual perversion consists in some form of unnatural sex attraction between persons of the same sex, or a desire to engage in some unnatural form of sexual gratification with a member of the opposite sex. The cause of sexual perversion may be explained on the ground of physical defects in the sexual organs, or in some form of mental abnormality. Both may be inherited, the latter acquired. These unfortunate individuals frequently have well-developed bodies, and, with the exception of their attitude toward sex, they are normal mentally. There are many types of sexual perversion.

A student in a university told the author that, after he had lost all pleasure in self-abuse and visiting immoral women, he had come to where his only way of gratifying his passion was to look at the rosy cheeks of a fair-faced

boy and imagine them to be the parts of a female.

We found a wealthy merchant in one city who gratified himself by teaching small boys how to practice self-abuse. In another town a hotel man confessed to us that he found his greatest sexual pleasure in kissing certain men. A young man wrote us that he and several boys were taught by a mature man three ways of using each other's bodies. In one state we found a sexual pervert who told us that he had five young college men visit him weekly. Sexual perversion sometimes develops among girls in boarding schools. Between the opposite sexes it is indescribably disgusting.

CHAPTER V

MANHOOD RESTORED

The Whole Man Involved When manhood is impaired through the abuse of the sexual organs and their functions, the physical, mental and moral natures, the entire man has been injured. Can a man with a soiled character become pure again? Can the physical and mental manhood, when once impaired, be restored? To the first question we answer unreservedly, yes. To the second, yes, with reservations. The first question is a moral one and calls for a moral remedy. No man ever made himself pure without divine aid. Christ is the only antidote for a moral disease. The man who wills to be a Christian and conforms to the principles of the Christian life will find himself morally convalescent.

The second question embraces mental and physical conditions. Impaired mental and physical manhood may be due to any one of many causes of which sexual abuse is by far the most common. In this chapter we are

dealing with the remedies for impaired manhood due to sexual abuse, mental, mechanical, marital excess, and prostitution. One of the effects of prostitution is the acquirement of venereal diseases. For their treatment we recommend a capable, reliable physician. Should he be able to eradicate these diseases from the body, the patient still will need to follow closely the advice of this chapter. A successful treatment of venereal disease does not restore manhood.

**Gradually
Injured,
Gradually
Restored**

What required years to do can not be undone in a day, week or month.

Impaired manhood is the accumulated effect of many years of lascivious thinking, mechanical or social abuse. Restoring physical and mental soundness is the work of nature and will require years. When man begins to violate the laws of nature, nature does her best to counteract the evil effects. This explains why many boys and young men experience no bad effects from abuse for a number of years. Were this not true, the use of tobacco, alcohol, morphine, opium and indulgence in sexual abuse would immediately wreck their victims.

Nature is kind and patient, but there is a limit to her endurance. When man ceases to violate her laws, nature begins the work of restoration. The time required and the thoroughness of nature's cure will depend upon the degree to which one has gone in violating her laws, the injuries sustained, and the unhampered opportunity given nature to accomplish her work. The effects of a limited course of violation in boyhood may be entirely overcome. Nature can never fully eradicate the effects of a long and excessive course of sexual abuse upon the body and mind. If given a fair chance, however, nature will check the progress of debility, help one to husband his remaining vitality and aid in adding much to his present stock of manhood.

Cause and Effect	Impaired manhood is due to the exhaustion of vitality in the body, and nervous debility, resulting almost entirely from sexual abuse. The entire nervous system is in a severe strain during sexual excitement, however aroused, and meets with a severe shock at the moment of an orgasm. However, prolonged, intense or frequent sexual excitement is more injurious than the mere discharge of semen. This is mental self-abuse. Such
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experiences are followed by more or less of exhaustion, lassitude and depression. When these symptoms become common or continuous, the entire nervous system, the genital system, and possibly many other organs of the body, are involved.

In the natural and legitimate exercise of any organ there is a sacrifice, a waste. The recuperative agencies of the body restore the waste thus caused, and in this way the organ is kept in a normal condition. When the exercise of any function of an organ is pushed beyond normal limits, the function is impaired and the organ wears out faster than nature can restore. The sexual organs and their reproductive functions are dormant until puberty. Sexual desire during these years is unnatural. When it occurs, nature is being seriously interfered with.

During adolescence, the undeveloped condition of body and mind, and the relation of the sex life to the development of every organ of the body, every faculty of the mind, and every power of the social and moral natures are the most convincing evidences that semen should never voluntarily escape from the body before maturity.

**A Perfectly
Natural
Cure** Very few men have had the early instruction needed by every boy, the wholesome environment essential to chastity of thought, act and habit during adolescence. Consequently few men are normal. We are not dealing with men now as they ought to be, but as they are.

In a previous chapter we made perfectly clear to the reader that any sexual excitement that leads to lascivious thoughts and mental sexual longings will result in an unusual quantity of blood being sent to the genital organs. The presence of this blood excites these glands to more than usual activity, and a surplus of secretions is formed. The vesicles and ducts become filled, increasing sexual desire. Relief must be had in either self-abuse, fornication, marital excess, or by an involuntary emission. When this goes on for several years, nature yields her power of resistance and the flow of blood to the genital organs and the quantity of semen formed becomes habitually abnormal. In this way man's vitality is exhausted and his nervous system debilitated.

Restored manhood is possible just to the extent that the reproductive system can be restored to a normal condition. This is accomplished when the testes are secreting no more

than can be used by the body. In that condition the other glands may secrete a limited surplus, but if so, it will be thrown off by an occasional involuntary emission and very little, if any, vitality wasted. It must now be clear to the reader that the restoration of manhood can be accomplished only by natural processes. No pills, powders, drinks, tonics or electric appliances are necessary to a cure. No doctor is needed. Simply remove the causes and nature will do all that can be done. Doctors, friends and experts may cheer, comfort, encourage and inspire the patient to heroic effort, but nature must be given a fair deal, if a real, permanent cure is effected.

**Nature's
Recovery
Begun**

Man's supremacy over all bad habits lies in his ability to control his voluntary thoughts and acts. Nature is helpless so long as the violator of her laws fails to assert his will. He must rise to the dignity of his manhood and resolve to cease all forms of sexual violations and to avoid all sexual excitants. He may break this resolution a number of times before he wins a complete victory. If he does, he must hold on to the firm purpose to become a master of himself. Victory will crown a persistent effort to be a man.

Having resolved to quit all forms of sexual abuse, it is necessary for one to avoid everything that will awaken sexual desire. Getting control of one's mind in regard to sexual matters will be determined by persistent determination to keep his mind on other things. Suggestions of sexual possibilities will come, but they should be unceremoniously ejected by order of a regal will.

It is to be remembered that the mind can not be idle and kept pure at the same time. When one has not decided upon his profession, calling or occupation, he should do so, and cultivate an interest, even delight in it, and resolve to be a leader in what he undertakes. He should provide himself with good books and papers along the line of his chosen life work. All victims of sexual weakness are given to gloomy, despondent spells. This condition can be remedied by assiduously cultivating a spirit of cheerfulness, hopefulness and determination to achieve success in life. The mind may be sluggish and stupid, but it will finally respond to reasonable mental application. Let him take an interest in building character, as well as seeking health, wealth and knowledge; read good books, including

the Bible, and cultivate the consciousness that "Thou, God, seest me in all things."

While evil thoughts will come, it should be understood that every mental longing is an effect for which there is a cause. If one would avoid their effects, he must learn to avoid their causes. One can not read sensational novels, attend vaudeville shows, admire seminude pictures, associate with suggestively dressed women, spoon with girls and keep the mind pure.

By a persistent effort to keep the mind pure, less and less blood will be daily sent to the genital organs, less and less secretions formed, and in this way nature gradually will restore normal conditions in the sexual organs, and with this will come a gradual restoration of manhood.

In addition to getting control of the mind in matters of sex, there are a number of other things to be considered which also are important.

The Relation of Marriage Masturbation, keeping a mistress, visiting a prostitute, getting married—none of these subterfuges will restore manhood. The doctor who advises any of these methods of sexual gratification as a rem-

edy for sexual weakness is an ignoramus or a fraud. Substituting one form of sexual waste for another will not effect a cure. Reasonable restoration should be realized before marriage is advisable. The right of the wife and her offspring should not be sacrificed as a remedy for man's follies. A year or two of control will usually place a man in a condition where marriage would be safe, and, therefore, advisable.

Relation of Food and Drink One having seminal weakness should exercise wisdom in regard to his food and drink. Certain foods heat the blood and furnish materials for the formation of sexual secretions, and should be avoided. He should abstain largely from pork and all fat meats; mutton and beef should be used sparingly. Fried gravies, rich pastries, stimulating condiments, such as pepper, vinegar, mustard, etc., should be used very sparingly. Do not use strong tea or coffee. Drink plenty of water and milk. Eat wholesomely cooked cereals and meats, nuts, ripe fruits, well-cooked vegetables, toast, sweet butter and fresh eggs. Use no more food than is necessary to nourish the body. Supper should be a light meal. Eat slowly and masticate thoroughly.

**Stimulants
and
Narcotics** The use of alcoholic liquors, fermented wine, ale, beer and tobacco tend to awaken the sex impulse. They are otherwise injurious. Impaired manhood can not be corrected so long as one indulges in these vices.

**The Cold
Bath** Cleanliness of the body, and especially the sexual organs, is essential as an aid in overcoming sexual weakness. Cold water is to be preferred to warm water, especially in bathing the sexual organs. Warm water causes the skin to relax and the blood to flow to the parts. This is just what is not wanted in this case. If one can stand a quick, all-over, cold-water bath, followed by a brisk rubbing with a coarse towel, until there is a warm glow felt all over the body, this is the best bath of all. Where there is repeated passion, the generative organs may be bathed several times a day with cold water to noticeable advantage.

**Plenty of
Sleep** Retire early and sleep all you can. One should not stay in bed after he awakes in the morning, but get up and begin the day's activities. Sleep on a hard bed, never on a soft one, and use as little covering as comfort will permit. Where there is danger

of seminal emissions at night, the supper should be very light, and no fluids taken into the stomach after supper. Empty the rectum and bladder before retiring. Learn to sleep on the side, never on the back. The reason for this advice is that the seminal vesicles lie between the bladder and rectum. When they fill up during the night, if one sleeps on his back, a seminal emission is likely, from the pressure of the rectum and bladder upon the seminal vesicles. This pressure is avoided by lying on the side. The bedroom should be well ventilated.

Constipation Constipation is a frequent cause of passion as well as of involuntary emissions. The rectum should be kept free from hard fecal matter. A regular habit of going to stool will help prevent or help cure constipation. There is no better remedy for this trouble than an occasional meal of stewed prunes. Stewed apples are a close second. Eating plenty of fruit is a good habit. The daily use of two or three cups of hot water is a good remedy. In stubborn cases, an injection of one or two quarts of fairly hot water into the rectum, by means of a fountain syringe, is far better and much cheaper than pills.

**Physical
Culture**

Perfect health, perfect development, perfect virility, perfect success, perfect manhood are not possible without physical culture. The healthful functioning of the entire digestive system, the kidneys, the liver, the lungs, the heart, the brain, is vitally related to physical culture. Likewise the retention, absorption, distribution and assimilation of the creative life are dependent, in no small degree, upon reasonable and natural physical exercise. We are coming more and more to recognize that bathing, massaging the body and physical exercise have a remedial effect upon many physical disorders.

Stop the functions of the skin for three minutes and death follows. The skin has two functions. One is to eliminate poisons from the body and the other is to conserve and regulate the heat of the body.

In prehistoric times the people wore little or no clothing. In some of the oldest countries wild tribes go almost naked. Tuberculosis and many modern diseases of civilization are unknown to these primitive races. Their skin functions normally. It is able to eliminate impurities and to conserve uniform heat.

The function of conserving and regulating the heat of the body is nearly lost by the skin

of civilized people. When the skin is not kept clean, it loses to some extent the power to eliminate poisons. This forces the kidneys to do overwork, resulting in kidney disease.

For people to go naked is out of the question. Modest, pure-minded, civilized people must wear clothing, which conceals defects, improves bodily appearance, protects the body from heat and cold and is a safeguard to virtue. Getting back to nature does not mean getting back to nudity. It simply means that we restore to the skin its primitive functions of eliminating poisons and conserving and regulating the heat of the body. This can be done without the necessity of returning to the savage custom of dress.

In athletic exercises the skin is incidentally exposed to the air and sunshine. This largely accounts for the benefits derived.

The Air Bath On arising each morning, twenty minutes should be devoted to restoring and maintaining the natural functions of the skin. At the same time one may take his physical exercise, shave and dress himself. This can be done by throwing off the night clothing in a fairly cool room, exposing the skin to the air. The skin should be rubbed

with the hands or with a fairly rough towel until a warm glow is felt all over the body. It is well to vary, using the hands part of the time and the towel part of the time. After a few weeks it will be noticed that this warm glow tends to remain with the body long after the rubbing has ceased. This rubbing can be done in five minutes. Now take five minutes of physical exercise. Shave during the third five minutes and dress during the fourth five minutes. This open-air bath can and should take the place of one-half of the daily water baths.

A person able to warm himself by rubbing while taking an air bath in a fairly cool room, renders himself practically immune to colds, which cause catarrh, tonsilitis, bronchitis, pneumonia, pleurisy and consumption. If one can prevent colds, he will escape many of the ills of life. In addition to this, when the skin performs its natural functions properly, the internal organs do also; the sex life is conserved and the individual is very nearly immune to acute contagious diseases.

The air bath should be taken in a room that is properly ventilated. If the rubbing is performed vigorously, with the mouth closed, this will enforce deep nasal breathing, which tends

to prevent or remedy catarrh, enlarged tonsils and adenoids.

Physical exercises should not be taken for one hour after a hearty meal. The best time for exercising is immediately after arising each morning.

If one desires to take a cold or warm bath, he should take the air bath first. Following the water bath he should rub his entire body, as elsewhere described, until his skin is perfectly dry and warm. Then should follow his physical exercises. The lightest dress compatible with decency and comfort should be worn during the exercises described in this chapter. Do not continue any exercise to the point of excessive fatigue. Breathing pauses frequently will be required at first, but these intervals will be less frequent as the lungs develop.

**Deep
Breathing**

Equal in importance to the open-air bath is the practice of deep breathing. When that is indulged in freely at the initial stage of taking a cold, it usually can be thrown off. Nearly all of the nasal, throat and lung troubles growing out of colds may be avoided by deep breathing.

The beneficial effects of physical culture can not be overestimated. It strengthens and

develops the muscles, restores the natural functions of the skin, takes the mind off from sexual matters and uses up the surplus secretions. By exercising the muscles of the external organs of the body, exercise is given to the muscles of the internal organs. By restoring the natural functions of the skin and giving normal exercise to the internal organs, we also correct the functional disorders of the digestive system, the heart and the lungs.

If the following exercises are followed daily, they will be found very beneficial. They are taken from "The Psychology of Success" by permission of the author, Prof. Newton N. Riddell.

GENERAL EXERCISES

No apparatus is needed. Time required, ten to twenty minutes. Repeat each exercise five to ten times before proceeding with the next. Throw all of your mind and strength into the muscles in action, keeping them taut and rigid; make them vibrate. Do not strain. Finish by relaxing all parts.

1. (a) Stand erect, heels together, toes at right angles, knees apart, thighs rigid, arms extended (fingers and arms rigid); bring

hands around front to point of meeting, throw back as far as possible, repeat rapidly. (b) Flex arms up to shoulders. (c) Raise arms above head as far as possible.

2. Stand as in No. 1. Bring shoulders forward, empty lungs, lift shoulders and roll them up and back as far as possible, at the same time filling the lungs to greatest capacity, inhaling through the nose. Repeat slowly.

3. Kneel five to ten times on each knee, raising weight of body on opposite leg.

4. (a) Lie on back, arms folded, keeping legs straight; raise them up slowly to right angles with body. (b) Rest heels on floor, raise body to sitting position.

5. Lie face down, resting weight on hands and toes; raise body by straightening the arms; keep the back stiff.

6. Sit on floor, legs straight; reach forward, clasp hands about right foot; pull with the arms, resist with the legs, draw foot up against the body, straighten leg, resisting with the arm; repeat with the left leg.

7. Place ends of thumbs and fingers together back of head; push hard so as to make fingers and arms rigid; bend forward, keeping legs straight; bring hands over and touch the

floor with fingers; exhale in going down, inhale to the fullest capacity in rising.

8. (a) Stand erect; contract and expand diaphragm and abdomen so as to churn stomach. (b) Swing body over and around, reaching down so as to strike each heel with the opposite hand.

9. Stand on toes, crouch down so as to sit on heels; place hands on hips; push down hard, at the same time raise body slowly to standing position, then reach up as high as possible on tiptoe.

10. With hands push, pull and twist the head in all directions several times, resisting with the muscles of the neck.

CHAPTER VI

A SINGLE STANDARD MANHOOD

**Ethical Side
of Sexual
Hygiene** It has been our privilege to lecture in many leading colleges and universities where expert medical men have lectured the previous year to the young men on sexual hygiene. This type of men usually lecture almost exclusively on venereal diseases. Occasionally some of them delight in placing special emphasis on their not being moralists, but scientists; that they were not expected to moralize, but to give the latest and most accurate scientific knowledge on sexual hygiene. In this way they furnished the students with exact scientific data on venereal diseases. Such lecturers did not teach the young men how to solve their sex problems, or how to live a continent life, nor awaken moral conviction or aid in the building of manly character. The general effect of lectures on the frightful horrors of venereal diseases is to scare some young men from visiting recognized immoral women, substituting therefor some other form of indulgence, self-abuse, or

clandestine relations with girls who, otherwise, would remain pure. This is what we have found to be true wherever the ethical side of the sex problems of young men is neglected or ignored.

There is no sane reason why a lecturer or author should try to divorce science and ethics in a discussion of sexual hygiene, intended for the laymen. The real value of a book or course of lectures is determined by: 1. Scientific accuracy of statement. 2. Practical solutions given for the problems of men. 3. The ability to awaken moral conviction and aid readers or hearers to build character. Scientific knowledge devoid of ethics does not afford a solution of a young man's problems, nor lead to his reformation, or safeguard his virtue. It is for these reasons that we offer to the reader no apology for this chapter on sexual ethics.

**Double
Standard
Outgrown** A few years ago medical men, journals and books, with but very few exceptions, taught that sexual gratification was necessary to the health, development and sexual virility of a man. Women were taught that a reformed man made the best husband, and young men boasted of their many conquests over womanhood. Christ championed

a single standard of morals. The New Testament teaches it. All during the ages there were some men who believed in, practiced and taught chastity for men as well as for women. These men were often considered effeminate and were targets for ridicule. In recent years reformers, evangelists and the Y. M. C. A. have been very aggressive in teaching purity truths and in circulating books on sexual hygiene. At last medical men have come to realize that unchastity is not a necessity for men. A number of eminent medical men have recently written books and gone upon the platform teaching and defending chastity among men, single and married. Some recent discoveries made by eminent students of sexual hygiene have abundantly proved that there is no natural ground for the old doctrine of sexual necessity. This explains why so many medical men have joined the ranks of purity reform.

Some Teach Sexual Necessity Judging from the letters we receive from young men, not all of the doctors have ceased to advise young men to visit the prostitute, and a few still advise young men to keep a girl on the sly. All quack doctors do this, whether they live in large cities and do a mail order business, or in small

towns with a local practice. No reliable or respectable doctor gives such advice, though some do, and that advice is so widely repeated that many still believe such intercourse for single young men is a necessary evil. Thousands of them still believe that reliable doctors advise intercourse for all single young men. There is not one doctor in ten today who is so stupidly ignorant and viciously immoral as to teach young men this lie. As a rule, doctors who advise such immorality have a practice confined largely to venereal diseases and to criminal abortion. Later they become known as dope fiends, drunkards or libertines, yet with a class of young men they will continue to exert an influence.

**A Bit of
Wholesome
Advice**

Reader, should one of these doctors ever advise sexual intercourse as a remedy for your problems, say to him: "Doctor, if I had some other ailment and you gave me a prescription, and you were running a drug store, would you not appreciate my patronage and even expect me to get the prescription filled at your store?" "Certainly," would be his reply. Now say to him: "Doctor, your advice and prescription for my present trouble call for some man's wife, mother,

daughter or sister. Are you prepared to fill this prescription from your own family?" Doubtless he would roar with indignation and threaten your life. However, you could reply: "Doctor, if I am to follow the advice you have given, some man must furnish the remedy. Since you are responsible for the advice, should you object to furnishing it? You may insist that the women of your family are pure. The woman who would voluntarily fill your prescription was once as pure as any of your family and would have remained so had it not been for such advice as you are giving." We would like to see the advocate of the doctor's theories who could meet this argument.

**Houses of
Prostitution
No
Protection**

There are men, not so many as formerly, who advise the retention of houses of prostitution as a means of protecting the pure girl. They insist that men can not control their passions, and that, if all houses of prostitution are closed, innocent girls will be seduced or raped. Whatever of necessity exists among men is of their own making. Continent young men are never guilty of seduction and rape. These crimes are common to men who have become abnormal by visiting prostitutes. The convincing

test of a man's sincerity in advocating the necessity of prostitution is his willingness to furnish a sister, daughter, wife or mother for the purpose of prostitution.

Illegitimate Fathers Thoughtless and sinful men often boast of their conquests over female virtue and of being fathers of children outside of wedlock. Consider the relations of illegitimate parents to these unfortunates. Their records are the blackest in the annals of crime. When one has brought an immortal being into the world outside of holy wedlock, that child is bone of his bone, flesh of his flesh, nerve of his nerve, brain of his brain, life of his life, soul of his soul; it is his child, his son or daughter. If the child has a negro mother, we call it a mulatto, but that does not change the father's relation to his child; it only gives him double race relation. He now has as many relatives among the negroes as among his own race. Illegitimate, white or black, as the case may be, his mother is the child's grandmother.

If he is a married man, his family relations become more complicated. This child becomes the stepson or stepdaughter of his wife, the halfbrother or halfsister of his legitimate

children. He is just as responsible for the coming into the world of the illegitimate child as for the legitimate ones, and he owes as much love, sacrifice and support to the first as to the second. The first child sustains the same relation to him that the legitimate children do. The first child has the same moral claim upon him for food, clothing, education, shelter, and to inherit his property as have the legitimate children.

If the mother of the first child was a willing partner with him in his crime, he should either marry her or support her while she cares for his child. If he deceived her in a love affair, he ought to support her until she marries, or for life.

The Unfortunate Child We are not through with this man's responsibility. His crime was deliberate and voluntary. This may have been true of the mother. If not, then her loss of character, her shame and guilt must be added to his. Add to that the wrong done the child, the advent of which was wholly involuntary, so far as its part in the tragedy was concerned, for, as related to the wrong, it is as innocent as an angel. The pen of a ready writer could not in a lifetime describe the

mental sufferings, the soul-anguish this child must experience in the schoolroom, on the playground, in its social relations to other boys and girls, men and women; in the social and business world, when made a target of ridicule, scorn, abuse and injustice.

No words in our vocabulary can adequately express the depths of depravity to which a man must descend before he deliberately can plan and contrive to win the affections and consent of another man's wife. If possible, there is still a deeper depth of depravity to which some men descend. We refer to the vilest of the vile—to men who will resort to every possible means to lead the husbandless and fatherless astray.

**The Fallen
Woman**

Perhaps some reader may reply: "I would not take the virtue of a pure woman; I seek pleasure only with women who are fallen." Every such woman is some mother's girl. She was once as pure as your wife, sister or mother. Some mother once pressed her to her heart and kissed her innocent lips. Some fond father once dandled her on his knee and proudly called her "darling." Does a reader reply: "She has brought on her own social disgrace and voluntarily has placed

her body on the market; therefore, I am not responsible for her sin." If you could hear the pathetic story of her fall; how she fell in mere childhood, before she knew the name of the act or what it involved; or how, being feeble-minded, she lacked resisting power; or how some well-dressed and accomplished young seducer, under solemn promise of marriage, oft repeated, seduced and ruined her; if you could appreciate her enforced exclusion from society and home, discarded by parents, brother and sister; if you could feel the anguish of her degraded, penitent soul at the close of a life of shame, you would be a fallen woman's friend and seek to restore her to a life of purity instead of helping to sink her into deeper depths of hopeless ruin.

Educators, reformers, legislators, philanthropists and ministers have been lamentably slow in learning that sensual men, fallen women and unfortunately born children are the products of a double standard of morals—chastity for women and unchastity for men. Our state and national legislative bodies have been woefully indifferent to the imperative need of just laws, with adequate penalties, for the protection of virtue, of the rights of un-

married mothers and of unfortunately born children.

**A Single
Standard
Law**

Houses of shame, socially ostracized fallen women, and illegitimate children, foundling homes and maternity homes are all the products of a double standard of morals. A consistent single standard of morals in the near future will correct our present perverted public sentiment and make possible the enactment and enforcement of the law to be discussed a little further on in this chapter.

In very recent years human progress has broken down the old double standards of educational privileges, industrial rights, religious customs, and now we are rapidly breaking down the double standard of political rights. The crushing of the age-long double standard of morals is inevitable.

The universal teaching of a single standard of morals can not be delayed much longer. This will change public sentiment. Laws will be made to conform to the new sentiment. Chastity will be demanded alike of men and women, and lack of it in men will then be as great a crime and shame as it now is in women. Sexual intercourse will be a privilege of mar-

riage only. When voluntarily indulged in outside of holy wedlock, it will involve both parties in all the responsibilities of marriage. Society and law will hold each equally guilty and responsible for their crime, and also demand justice and offer mercy. If they confess their crime and make restitution by marriage, or if marriage is refused or is unwise, and they meet the just demands of law, society will forgive and forget their crime. When marriage is refused by one or both, in justice to injured society, they will be punished according to their individual guilt. All cases of seduction and rape will be followed by lifetime imprisonment in a workhouse, and two-thirds of the man's earnings be given to the injured woman and his possible offspring.

If the voluntary crime results in motherhood, the guilty man will be compelled either to marry the woman, thus legitimatizing his children, or the unmarried mother will be declared his legally divorced wife and entitled to reasonable alimony, so long as she remains single. At the same time the law will automatically legitimatize his child. If the guilty man is married, his wife will be entitled, if she chooses, to a divorce, the custody of her children and just alimony.

If the woman is married, the guilty man will be compelled to pay to the injured husband a heavy indemnity. If the crime results in a child, it will be legitimized by its father. The innocent husband will be entitled to a divorce and the custody of his children.

By legitimatizing a child we mean that it takes the name of its father and is given all the legal privileges of a legitimate child. He must feed, clothe, shelter and educate the child and it will be one of his legal heirs.

In every case the mother will be compelled to be a mother to her child, whose right to be nursed and trained by its mother is inalienable. This will close every maternity and foundling home.

Society will place the guilty man and woman under heavy bond so they will be compelled to be true to their natural responsibilities. The vagrant man will be placed in a workhouse and his earnings used for support of woman and child.

With a single standard public sentiment, just laws and a Christ-like willingness to forgive the wayward when restitution is made, these crimes would become extremely rare and the guilty would seldom try to evade the consequences.

An Appeal Young man, read here the appeal of a son, a husband and a father. For the sake of your sweetheart, your sister and your mother, or your daughter and wife, bring your passions under control and live a white life. You are some mother's boy who, like a queen, glided to the bed of suffering and her feet came near touching the chilly waters of death to bring you into being. The mother hovered over you like a loving angel from God and nourished and cared for you when you could not care for yourself. She labored, sacrificed, loved and prayed for you in your innocent boyhood and hopeful youth. Your mother may be your constant companion, or she may be at the old home a thousand miles away, but she loves and prays for you still. She may have crossed over into the spirit world. If so, you still have the inheritance of the best that a mother can give her son—a mother's prayers, love and purity.

Do you know what the word sweetheart means? What the word wife means? What the word sister means? What the word mother means? If you do, then take one honest look into their faces and try to think what would have been the blighting effects upon

their lives and yours had some man ruined their character. Now turn and look into the face of some other man's mother, wife or sister and decide whether you can afford to become responsible for an irreparable moral blight, unending humiliation and irrepressible heart-aches to others by soiling the white feather of some woman's virtue. Pure or impure in the past, will you not make your record clean in the future? Will you not champion a single standard of morals, the rights of the fallen woman, the rights of the unfortunate child and defend the purity of womanhood? This is perfect manhood.

CHAPTER VII

VITAL FACTS FOR MARRIED AND MARRIAGE- ABLE MEN

**Man's
Social
Nature** Man has a social nature. It should be normally developed. A well-developed social nature will greatly augment his happiness and success in life. Boys and girls, men and women supplement each other in their social development. Their social natures are best developed when they are wisely associated from youth to old age.

**Social and
Sexual
Natures** Charming and attractive social gifts are closely related to normal sexual development. Any interference with the developing sexual nature will interfere with the development of the social side of life. The social life of an eunuch has been arrested. He does not attract the opposite sex, admires no woman as a sweetheart, has no interest in children akin to parental interest, and takes little social interest in other people. Self-abuse often causes a young man to become extremely diffident and to shun the company of women.

Any social relations between young men and women, tending toward sexual excitement, lead to sexual dissipation, as well as to social and moral danger.

**Sexual
Excitement** Spawning among fishes, rutting among the deer family, teasing among horses and spooning among young people are only different words for doing the same thing—producing sexual excitement. Nature teaches the fishes, birds and animals when they should excite each other's passion, and why. They are unerringly controlled and guided in this function by blind instinct. Nature does not teach unmarried people when they should not and why they should not excite each other's passions, as human beings are endowed with reason to guide them in such matters. Young people engage in hugging, kissing, pinching, playing with the hair, holding hands, tapping the chin and tickling the neck, with a view to having what they call a good time. Many of them are totally ignorant of the true reason for this and why they should not indulge in it. If one steps over the verge of a great precipice, his mangled, lifeless body will be picked up by his friends from the jagged rocks beneath. He defied a physical

law, the law of gravity, in its relation to his physical well-being. When young people, men or women or both, voluntarily forfeit their virtue, it is because they have violated a law of sex in its relation to virtuous manhood and womanhood.

Why Do Young People Fall? A few feeble-minded girls and boys fall because of their inability to appreciate the significance of a fallen condition and for lack of resisting power. This class is very small compared with the mentally normal fallen class. Others say, "Girls fall because of the low wages they receive." Here is a young woman. Her clothing is threadbare. She has had nothing to eat for twenty-four hours. She is without a dollar. She does not know where she is to get financial relief. She has moral conviction and character. A man of millions offers her fifty thousand dollars for sexual favors. Will she surrender her virtue? She will scream, scratch, struggle, die before she will voluntarily surrender. Here is a pure young man. He has moral convictions and character. An attractively dressed, fashionable demi-mondaine makes him a proposition for sexual intercourse. Will he surrender? Not any more

than the aforementioned young woman. If the young millionaire should court her, win her confidence and love, spoon with her, then she would be in great danger of falling. If the young man should follow the same course, he would probably fall.

Not one young woman in fifty, who falls after she is sixteen, would have fallen if she had exacted the social laws of "hands off" and "unkissed lips." If young men were educated to keep themselves pure and to respect those same social laws, not one in fifty who falls would do so. Sexual excitement always precedes a voluntary fall. The intelligent, thoughtful, kind and affectionate husband indulges in kissing, embracing and caressing his wife before engaging in the sexual embrace. Not to do so would be legalized rape under the guise of marriage.

**True
Knighthood** An informed and conscientious young man will treat every young woman as he would have other young men treat his sister and the girl he one day hopes to make his wife. He would not forgive a young man whom he knew to be guilty of spooning with his sister or with the girl to whom he is engaged to be married.

**Social
Privileges**

Young people should have an abundance of safe and sane social privileges, but be faithful to their trusts and social responsibilities. When an aspirant for office requests the voters of a town, city, county or state to support his candidacy for the office of treasurer, he is asking them to entrust the safe-keeping of the public funds to his hands. The temptation to misuse these funds is so great that the law requires the successful candidate to furnish adequate bond. When a young man is admitted to the privilege and honor of calling on a young woman in her parlor, taking her out walking or driving, to hear a lecture or to a place of entertainment, he assumes the responsibility of protecting the girl's honor and virtue with which he is entrusted by her parents. His social privileges are limited to the absolute protection of the girl. For him to go beyond these limits would be a social crime against the girl and her parents—a far greater crime than for a treasurer to misappropriate the public funds.

Unengaged young people, under no conditions, should engage in hugging and kissing. Even in the engaged state these social relations are not necessary for expressing love between

lovers and they are not essential to blissful courtship. When young people are engaged, and the date of marriage is fixed and not far off, an occasional good-bye kiss could be safely exchanged without the ill effects of spooning.

**Long En-
gagements**

Long engagements are seldom necessary and rarely advisable. A young man should not be in a hurry to choose a life companion. The first chance is rarely the best one. He should not confine his attentions to one girl so long as he is not seriously in love. He should carefully study his young woman friends and their families. He should respect the rights of his children by choosing for them a good mother. No young man should trifle with his affections or those of a girl. Every engagement ought to be followed by a marriage. When once engaged, he should remember that there are privileges which are not his until the legal phase of marriage has completed their oneness. Any violation of chastity before marriage is a sin against society, weakens self-respect, causes a loss of confidence in each other, and often leads to domestic inharmony and the divorce court.

**Understanding in Mat-
ters of Sex** We are often asked by young men: "To what extent may young people, who are engaged or who are contemplating marriage, talk over their future sex relations?" We have a natural modesty and most of us have a superabundance of mock modesty. The latter keeps one from understanding himself and his natural and safe social relations with his life companion, his children and society. The sooner an individual rids himself of this pseudo-modesty the better for him and society.

Natural modesty should be studiously and conscientiously cultivated by children, youths, friends, lovers and all married people, from the cradle to the grave. True culture, genuine chastity and great character demand such cultivation. The principles of a single standard of morals, of personal and social purity as an element of character and social righteousness may be discussed freely by all intelligent young people. Only the most extreme mock modesty, idiotic prudery or a sense of personal guilt would taboo these subjects.

A discussion of the delicate and sacred sanctuaries of male and female reproduction or their functions, by young men and women, en-

gaged or unengaged, involves natural modesty and sacred ethical rights. In such discussions by the engaged there are grave dangers of shocking natural modesty and invading personal ethical rights, by making these delicate subjects too common. Such privileges do not belong to the unengaged, unless they are seriously contemplating an engagement.

What They May Discuss There are some vital matters about which engaged young people should have a mutual understanding. The best time for them to discuss these matters would be when they first consider the question of engagement. There is a natural interest on the part of each to know whether the other is physically normal so that he or she will be able to meet all the requirements of a life companion and of parenthood. It would be a very good custom for each to present to the other a certificate from a reputable physician, giving assurance of health and normal physical conditions sexually. Until this becomes customary or is a law, a young man should have the privilege of saying to his sweetheart: "So far as I know there is nothing connected with my physical being that will interfere with my performing the functions

of a husband and father. Are you aware of any hindrance of a physical nature which would interfere with your performing the corresponding functions of a wife and mother?" If there are difficulties, then there is reason for discussing them. If none, this subject should be considered settled.

If a young woman knows that for some reason she is sterile, or that motherhood would be very unwise, she should not encourage love-making by a gentleman friend.

If a young man has reasonable grounds for believing that his sweetheart has a secret purpose to deliberately avoid all maternal responsibilities of married life, he has a right to inform her that his ideal home is one consisting of a father and mother and a reasonable number of children. She should state whether she is willing to aid him in building such a home.

The young man should assure his fiancée that he is not asking her to become his wife for selfish gratification; that it is his purpose to make her an intelligent husband and to develop and maintain a self-control that will protect her natural rights; and that he will respect her inclination in the consummation

of marriage and all subsequent marital privileges.

If either has forfeited virtue in the past, without its involving parenthood, and virtue has been restored by right living, one is under no more obligation to make a confession than is the other. In the event of such a misfortune in earlier life, we would advise lifetime secrecy. Where the fall has involved parenthood, a confession should be made. Unmarried parenthood involves personal responsibilities to those who have been wronged that takes precedence over the new obligations to be assumed in a future marriage.

Determining Whether a young man has kept his
Virtue
Before virtue or not, if he has any sense of
Marriage respectability left, he is at least selfishly concerned about the virtue of the woman he expects to marry. Unfortunately, some young men have been so trained that they believe they are justified, during courtship, in engaging in exciting familiarities to determine whether or not their sweethearts would be willing to yield. Such tests are as morally wrong, debasing in principle and ungentlemanly. Only men who are densely ignorant or low in their ideals will stoop to such methods.

Purity, in either men or women, is expressed in the look of the eye, features, tone of conversation, deportment and the company one keeps. These are the criterions by which one may judge of the virtue of another. One sex has as much right to demand virtue in a lover as has the other. It is just as right that a young man should make a confession of wrong as it is for a woman. Where a woman has made a mistake in her past life, she is as capable of a true reformation of living virtuously in the future and so making a true wife as is a man of taking the corresponding steps in life.

The First Night of Marriage The first sexual intercourse in marriage is called the consummation of marriage. The Greeks had a custom or law that marriage should not be consummated before the third night of marriage. Such a custom taught to men today would contribute much to the happiness of marriage and rob the divorce mills of many victims.

In the past the only source of information open to a young man has been that of vicious and ignorant men. What is received from such sources is always misinformation and leads to serious mistakes. The young man who

has visited fallen women, accustomed to accommodating all classes of men, has no intelligent knowledge of what it means to bring a virgin to the nuptial couch; neither has the young man who has kept his virtue. One is about as likely to make a serious mistake as the other.

You have heard or read more than once of some woman committing suicide the day after marriage, or refusing to live with her husband and suing for divorce at the first court. You wondered at this, yet there was a reason. Only recently, while conducting a city-wide educational campaign, an estimable lady called us up over the 'phone, requesting an interview at the hotel parlor. The privilege was granted. This was her story: "I understand that you are to give your second lecture to men Sunday in the Armory. I hope to have my son-in-law there to hear you. I want you to tell them what men ought to know before marriage. Our daughter has been married only fifteen days. She has just confided to me that she has not retired with her husband since the first night. Such was his treatment of her then that since she has cried herself to sleep each night in a rocking chair."

At the close of a lecture to men, we were asked privately by a married man why his wife suffered as much during intercourse as in giving birth to a child. He was informed that her trouble was of a nature that seldom occurs, but when it exists, she had no way of knowing it before marriage, and that he should have her treated by a good physician for a few months and then she would become normal.

At the close of a lecture to mature college young men on what they should know before marriage, one of the professors sought an interview with me. He said, "I wish that I could have heard your lecture before I was married. My education in these practical social matters was wholly neglected. Due alone to my ignorance, I lost the respect and love of my wife the first night after marriage; and, while we are living together and will continue to do so, I have not been able to regain what I lost that night."

When the first night of marriage is spent in the home of the bride, she is the first one to retire. Later the bridegroom is conducted to her room. Before retiring he should assure her that he is a gentleman, and that he will treat her as a sweetheart, making no sexual

demands of her that night. If the first night is spent at a hotel or on the train, the bridegroom should excuse himself while the bride retires. On returning to her, before he retires, he should give her a like assurance. The exercise of self-control, the courtesies and attentions of a true gentleman, and the expressions of ardent love will intensify the respect and deepen the love of the young wife for her husband a hundredfold.

**Facts for
Young
Husbands** The vagina of a virgin is normally guarded by a delicate membrane, called the hymen. The hymen contains a small opening about the size of a lead pencil, through which passes the menstrual flow. The hymen, if not broken before marriage, is broken at the time marriage is consummated. Naturally, this is attended with more or less pain. Where the hymen is quite tough and strong, the pain is considerable. Under normal sexual excitement the vagina secretes a lubricating mucous which aids in the sexual act.

Nearly all girls have heard frightful stories of the sufferings experienced by some woman the first night after marriage. This explains, in part, why nearly all brides have no little hesitancy and dread as the first night after

marriage approaches. When the bride has complete confidence in her husband and he has caressed and loved her as he should, she will, at the proper time, invite the consummation of marriage. By this time nature will have prepared her for this new experience. Any pain will now be greatly reduced and unnoticed by her.

**Proof of
Virginity**

The discovery of blood on the bed clothes, or on the night clothes, following the consummation of marriage, is a positive proof that the wife was a virgin. The absence of all signs of blood is not to be considered as conclusive proof that the wife was not a virgin. The hymen is so near the external orifice of the vagina that at any time in life a girl might accidentally sit or drop down on a pointed object so as to break the hymen. Small girls occasionally break the hymen by ignorantly and innocently playing with themselves or with each other. In a few cases the opening in the hymen is naturally large enough to permit of intercourse without breaking. Through carelessness on the part of parents or guardians and ignorance on the part of small girls and boys, children eight, ten and twelve years old sometimes engage in sexual

relations. In such cases the hymens of small girls are broken. Occasionally girls under fourteen, who do not know the name of the act, to say nothing of what it involves, permit young men to have sexual relations with them. If it is not continued beyond the fourteenth year, in the eyes of the civil law, the offense does not constitute a loss of virginity. Prudish mothers who keep their girls ignorant concerning their reproductive organs and their social dangers are infinitely more guilty of crime than their daughters are.

Ovulation and Menstruation In the healthy woman, from puberty until the change of life, a period of some thirty-five years, once every twenty-eight days, the ovaries ripen a germ cell, called an ovum or egg. The ripening of this egg in an ovary and its passage through the oviduct into the womb is the function of ovulation. Once every twenty-eight days the mucous membrane of the womb secretes a bloody fluid. This is the function of menstruation. The passage of this fluid from the vagina is called the menstrual flow. The function of menstruation and the flow last from three to six days, four days being the average. If the woman is irregular, menstru-

ation may come oftener or she may miss a month or several months. Ovulation may precede or follow menstruation. In rare cases it may occur midway between two menstrual periods.

The egg or ovum may descend into the womb before the menstrual period; most frequently after the cessation of the menses; in very rare cases, midway between the menses. The sperm cells of the male may meet and impregnate the ovum either in the womb or in an oviduct. It is possible for a healthy wife to conceive any time that an ovum is passing through an oviduct or lingering in the womb. The period of greatest probability is the ten days immediately following cessation of the menstrual flow. The period of least probability is the next ten days. Between this last period and the beginning of the next menses is a period of four or five days. Conception is not as likely to take place during this last period as during the first period mentioned.

Intercourse should never take place during the menstrual period. Wives naturally repel the approach of their husbands at this period. Sexual relations at this time lead to many complications in the genital organs of the woman.

**Woman
Has Right
to Set Date
of Marriage** At times during courtship a young woman is not so loving and attentive to her suitor as at others. Where young men do not understand this, they are likely to misunderstand the apparent indifference. In setting the date of marriage, the young woman tries to select a date that will fall midway between two menstrual periods. The duties and excitement incident to the approaching date of marriage may hasten the arrival of each monthly period a few days. Should she find that marriage and a menstrual period are likely to come on the same date, she will ask that the date be made earlier or later. It is for this reason that she is given the right to set or change the date of marriage.

**Frequency
of Sexual
Relations** As to how frequently married people should indulge in intercourse, there are several theories. A majority of men base their theory on uncontrolled desire rather than on any safe basis of reasoning and analogy. In this, as in every other problem of sex, men have been left to get their information from the ignorant and degraded classes. They have blindly followed their misinformation and uncontrolled impulse into sexual excess. Such men know but one rule—desire. A

few have had a better environment and wholesome instruction and some others have discovered their mistakes and have put up a successful battle with their propensities and now enjoy a larger liberty. These men have come to see the error of prodigality in married life and are advocating more consistent methods in marriage relations.

Unbridled Liberty A very decided majority hold to unchecked privilege as frequently as they wish. This leads to marital excess. Multiplied thousands of married women owe their wretched health and miserable existence to their husband's views of sexual liberty. At the close of one of our lectures in a city a man said: "If I could recall fifteen years and start over married life again, possessing the information I have gained from your three lectures, I would gladly present you with \$100,000 and begin married life over again without a dollar." We asked him for an explanation. His reply was: "Fifteen years ago I was married to a beautiful, sweet and healthy woman. I was ignorant; I knew nothing of intelligent self-control. I understood that marriage meant liberty. I was very happy in my married life. Wife never refused me. We had

been married not more than a year when she had to take stimulating drugs. She steadily grew more nervous and required more and more drugs. When we had been married only five years my wife was an invalid. My doctor said to me one day, 'You must let your wife travel for six months or a year, or you will have to put her in the graveyard in less than a year.' I had money. I could trust my business with one of my men. I could take a year off and travel with my wife. I did not know that the doctor was trying to get my wife away from me so she could have sexual rest. We traveled for six months. We visited the principal places of scenery, pleasure and recreation. I had specialists treat her. I continued my demands. She grew steadily worse. We returned home. A few months passed by and I placed my wife in the graveyard. I see it all now. I slowly murdered my own wife by robbing her of her vitality."

This false idea of personal liberty is responsible for over child-bearing. It takes some three years for a woman to entirely recover from the sacrifice of the preceding maternity. Many a mother's life is one unceasing service for a big family of children. No

time for mental improvement, rest and pleasure. This is not right.

Large families are rarely advisable today. Children must be better clothed and educated. It costs three or four times as much to support a family today as it did years ago. If men follow their unnatural desire, some artificial or unnatural method will likely be used to prevent conception. All of these methods are not only to some degree injurious, but they lead to greater excesses.

It is estimated by medical men that there are some 400,000 wives who annually go to medical men for advice and treatment after they have committed abortion, and that if this large number require medical attention, there must be 100,000 women who succeed without medical advice and treatment. This means that a half million unwelcomed children are deliberately murdered annually in America before they see the light of day. Why this awful crime of feticide or prenatal murder? Lack of sexual control in married life, usually on the part of the husband, is the principal explanation. Certainly a theory of marital relations responsible for the foregoing conditions can not be physically, socially, scientifically or morally right.

For Procreation Only The lower animals indulge in sexual relations for procreation only, as do nearly all of the savage races. But it must be remembered that primitive men nearly all lived in polygamy. It is quite possible that the plan of God and nature is for the human race to be ultimately trained to a new ideal. The primary function of the sexual organs is the perpetuation of the species. Continence, absolute continence, among animals and man is never in itself harmful. Man has reversed nature. He has made sexual pleasure the primary purpose for intercourse instead of procreation. There is a growing number of good and intelligent people who advocate and practice continence in married life. Many who have tried it have failed to carry out their ideal. Others who have tried it have wrecked their health, not because marital continence is incompatible with health, but because they indulged in some form of incomplete and prolonged sexual gratification and called that marital continence. If marital continence is impossible and injurious to health, then that must be true in the single life. A marriage ceremony can not change the fundamental laws of nature. He who condemns continence

in the married life as being impossible and injurious to health and insists that continence in single life is natural and healthy, is neither scientific nor logical.

It must be true, where a husband and wife are mutually agreed and each possesses self-control, that no harm can come from practicing continence. It should be understood that if this ideal is to be carried out in married life, the husband and wife can not engage frequently in hugging, kissing, sitting and reclining in each other's laps. There must be perfect control of the mind in relation to matters of sex and they must avoid such forms of physical contact as tending to excite passion.

Unless each possesses self-control and they are mutually agreed, it would not be wise for them to undertake marital continence. If the wife has this ideal and tries to force it on her husband, she will probably discover later that she has a rival in her husband's affections. If the husband has this ideal and tries to force it upon his wife, he may have the same experience. The training of girls and the fear of social ostracism among women is the reason why women are more nearly normal in their sexual control than men.

After six thousand years of hereditary sexual degeneracy and well-nigh universal false training given to boys and men, we question the advisability of publicly teaching and urging all people to form and try to live up to this ideal. Could it be carried out, the problems of marital excess, artificial and unnatural methods for preventing conception, and the horrible crime of feticide would be solved. It is possible that this ideal will become the teaching of the future. Before it can be realized by any large proportion of the race, parents must assume the responsibility of giving their children the information concerning their origin, their organs of reproduction, and of their use and abuse. That will lead to normal sexual development and self-control. Then and only then will we be able as a race to arrive at maturity and marriage with perfect self-control.

**Restricted
Relations**

In the writings of Moses we find two chapters, where he forbids sexual relations during the menses and for a number of days before and after the menses. We already have learned that conception usually takes place a few days before or a few days after the menses, rarely eight or ten days

removed from the menses. This leaves a period of six to ten days, when conception is less likely to occur. Since the inspired writer has nothing to say concerning these days, we may reasonably infer that he permitted married people temperate sexual relations, as an expression of love.

When husband and wife limit their indulgence to one or two relations during these days of least probability of conception, they are able reasonably to regulate the size of their family, live hygienically, violate no law of sex, in the way of incomplete relations, use of artificial methods of prevention, and avoid the crime of abortion, or prenatal murder. If under these natural restrictions conception should take place, let them intelligently plan for and warmly welcome the little visitor.

PLANNING FOR A CHILD

When they wish to plan intelligently for a child, the spring of the year and following the menses is the best time to initiate its prenatal life. It will then be born three months before the next summer, will pass through the hot summer months before it begins to teeth and be practically through that ordeal

before another summer. Teething during the hot summer months is often serious, and in many cases results are fatal.

Rights of Mother and Child During pregnancy the mother must supply nourishment and life for two instead of one. This is a great drain on her nerve force and vitality. The forming child deserves and is entitled to the best support and care the mother can give. The males of the lower animals and primitive tribes of men respect the prenatal rights of the offspring and the rights of the prospective mother by making no sexual demands upon the mother. Nature teaches that man should make no demands upon his wife during the period of known pregnancy. It is an extra tax upon the wife and robs the child of the right to a good heredity. Miscarriages are sometimes caused by violating this law of continence during that period.

If either of the last two suggestions are to be followed, young men should train themselves to self-control in their adolescent years and not marry soon after reaching maturity.

CHAPTER VIII

DANGERS OF IGNORANCE

**Social
Relations
of Sexes** All normal human beings possess a social nature. No one can attain his highest efficiency in life if the development of nature is neglected. The social nature receives its normal development when from childhood the sexes are properly associated. This is due to the fact that the social nature is closely related to sex. Then, brothers and sisters should play and associate with each other. When only boys, or only girls, are in a family, they are at a social disadvantage. Boys and girls of a community, with the consent of their parents and the supervision of a matured and congenial friend, should occasionally meet and have their games and plays together. Nature also indicates that they should be educated together in the public schools and colleges. As young people, on appropriate occasions, they should meet as friends in a social way. Not isolation, but sane education of the sexes in regard to their social relations and moral obligations, will

safeguard their virtue in single and married life. If, perchance, in the exercise of social friendship, two, with mutual and reciprocal affinities, should discover that they are complementary halves of what God and nature have planned to be one social unit, friendship will become courtship and deepen into love, which will lead to a happy marriage and make them one for life.

Safe and Wholesome Association It is not the purpose of the author to interfere with nature's social order, but to make clear what is not natural. Nor is it his purpose to keep young people from associating with each other, but to make their association safe and wholesome. It is not his wish to suppress love in the hearts of lovers, but to aid them in the safe and intelligent exercise of this kingliest and queenliest of emotions. Nor is it his purpose to rob young people of momentary pleasures, but to teach them how to live in their social relations so that they may enjoy lifelong pleasures.

Importance of Sex Knowledge Anglo-Saxon prudery and mock modesty until very recent years made sex, in its relations to social questions, a tabooed subject. But now it is receiving the

attention of the foremost reformers, teachers and ministers. Parents, recognizing the importance of the matter, are teaching their children, and the masses are coming to recognize the imperative need of a frank discussion of the subject. The modern purity movement has produced a large variety of pamphlets and books on the various phases of sex life. But no one has dealt with the problem treated in this chapter.

Ignorance Sincerity and honesty are essential
among
Unmarried to knowledge and wisdom. Prejudice possesses the strange power of transforming truth into error; it is its nature to oppose the shedding of light on error. It is the offspring of ignorance, never dying until its mother is killed. Truth only has the power to destroy ignorance. The author invites a sincere reading of this treatise on a hitherto neglected subject. In charity we remember that many good people have made mistakes, violated the most sacred laws of life, while some fell into sin because of ignorance and bad customs. Older people should know that young people need kindness, not abuse; information, not misinformation.

Improper Relations of Unmarried Spooning is the popular name used by modern society for the indiscreet, suggestive and sentimental relations too often engaged in by young people. "There is a time for all things." Spooning has its rightful place in the economy of nature among fish, birds, animals and man.

Results of Ignorance in Sex Instruction In a recent publication, a state health board asserts that if all men and women understood and obeyed the laws of sex, there would not be the need of one doctor in ten. Prince A. Morrow, a sage among physicians, states that at least half of the physical ailments of young men come from a violation of the laws of sex. To those who have not studied the relation of health to sex, this would seem an exaggeration.

Mental Effect of Sex Ignorance In his investigations of the asylums of one nation, Dr. Pique claims that eighty-two per cent. of insanity among females and seventy-eight per cent. among males involved the sexual mechanism, functioning or both, and that early sex instruction would have wholly prevented many cases and would have postponed the mental breakdown in many other cases until later in life.

**Moral
Reasons
for Sex
Instruction**

More people are kept from accepting Christ, and more meet with defeats while trying to live the Christian life, because of sex problems, than all other problems combined.

**Effects of
Improper
Sex
Teaching**

The wrong person pours the story of life in half truths and obscene language into the willing ears of the child. The time is badly chosen. This beautiful and sacred knowledge is given as an indecent secret and great mystery. The boy compares the truth, viciously lodged in his mind, with the "stork" explanation offered by his parents, and believing it was false, he loses confidence in them. From this time on he thinks the origin of life was sinful and references to the subject vulgar.

**Results of
Wrong Sex
Instruction**

As he grows older, he continues to get information of this nature from the ignorant and vicious elements of society. The chances are that he will be led into the secret vice before he is twelve. By that time he hears men and boys frequently boasting of their social sins with the opposite sex. He gets the idea that this is a manly

achievement. Under such training he does not, he can not feel himself a girl's protector; he does not, he can not appreciate the value of a girl's virtue; he does not, he can not comprehend the seriousness of a girl's fall and the disgrace brought upon her home. The moral ideas that come to a boy from such training are a conglomeration of misinformation and ignorance that results in depravity. Libertinism is its natural and logical sequence.

Parents Responsible for Improper Relations In their early teens nearly all children are teased about sweet-hearts, and children from different families are encouraged to caress and kiss each other. This is a crime against childhood; a perversion of their social natures. This is the psychological age in which to train girls to enforce the rule "hands off" and to teach boys to be courteous and gallant—that they are to protect and defend girls. If boys and girls are encouraged in the use of familiarities at this age, the chances are they will have no moral convictions about this custom when they are older. They would rarely make these mistakes were it not for foolish older people.

**Recreations
Contribute
to Immor-
ality** The young people of today get their ideas from postcards, cheap shows, serial love stories and sensational novels. One-third of the pictures exhibited at the cheap shows and plays at operas and theaters consists of every possible mode of spooning. The billboards fairly blaze with pictures of enamored couples. In nearly every assortment of postcards offered for sale by merchants can be found a large variety containing pictures of young men and women engaged in most suggestive positions. Nine times out of ten the sensual artist makes the young man to appear innocent and passive and the young woman is made the aggressor. Suggestive sentences on the cards are usually from the lips of the young woman. Many of these pictures are secured by employing an attractive girl from the abodes of vice to pose with one of her male patrons. Such postcards are insults to decent womanhood. All good women should resent this.

**A
Dangerous
Practice** These cards teach that lovemaking, including personal liberties, in the parlors, during drives and visits to the park, is a universal custom. They also teach that young women solicit these attentions and are

more eager for them than are young men. Young women who will receive such post-cards from men encourage this belief. A supply of suggestive cards can be found in many parlors. Boys and girls study these cards while together. If this be true, is it not a suggestion to those who view them to engage in similar relations? Is it surprising that young people fall? Where is the responsibility? Can teachers, ministers and parents remain silent and indifferent, while children and youths receive their information and ideas of social relations from impure pictures, books, shows and theaters, the ignorant and vicious elements of society and not be held accountable?

The Mating Season What is the nature of spooning?

Has it a function in the realm of nature? If so, what is its function? Naturalists tell us that during the mating season of birds and animals, in their communications with each other, they use a changed tone of voice. This changed tone of voice is used as a sex call. They are reminding each other that the mating season is on and that they must engage in perpetuating their species.

The Mating of Fish The female fish lays her eggs in shallow water. The male, swimming several feet or yards behind the female expels from his body the many sperm cells which are to be used in fertilizing them. It will be observed that there is no sexual contact between the male and female fish at the time the eggs are fertilized. Several days before this event these fish might have been seen on the ripples, or in deep water, swimming alongside of, against and over each other. Many mistake the action of the fish at this period for mating. They are not mating; they are lovemaking. Sexual excitement is necessary to the development of the eggs in the ovaries of the female, and especially for the generation of thousands of sperm cells by the male. From this we see that the function of these demonstrations among fish is sexual excitement.

The Mating of Animals At the approach of the mating season the wild and domestic birds and animals indulge in many expressions of caressing and playing with each other. This is spooning. With them it is not a violation of law. They never indulge in these practices except during the mating season, or for any

other purpose than for sexual excitement, which prepares for mating.

Dangers in Married Life The sex impulse is perfectly normal. It is at the basis of our entire social fabric. It is not to be suppressed, but perfectly controlled. The love of lovers has its origin in sex. The selection of a companion is a sex choice. Marriage on any other basis is a farce.

Perpetuating the species is the supreme purpose of the choice of mates among animals and marriage among human beings. In relation to this purpose spooning has a natural and necessary function, that of sexual excitement. Any social relation in the single or married life that leads to sexual excitement is spooning. Normal animals and human beings are susceptible to its influence. Any state of sexual excitement aroused by improper or intemperate social relations, in the single or married, is unnatural and may lead to immoral thoughts, acts or marital prodigality.

Manhood and Womanhood Forfeited From these illustrations of the nature and function of spooning, we are driven to the irresistible conclusion that spooning has no place in the

legitimate social pleasures of the unmarried. If young people never engaged in spooning, the forfeiture of the priceless gem of manhood's honor and womanhood's virtue would be extremely rare.

Dangers of Personal Familiarities Why do boys and men seek to hold the hand of a girl, pinch her arm, play with her hair, place their arms about her person, kiss her, recline and sit in her lap, or have her recline and sit in theirs? Why do some girls permit and encourage these relations? They are ignorant of the laws of sex and the dangers growing out of the excitement of the sexual impulse. Not one in fifty understands that spooning is purely a sex call. Not one in fifty understands that the thrill of pleasure accompanying spooning is an expression of sexual excitement.

Letter from College Student That many pure young people are wholly ignorant on this subject and of its dangers will be seen readily from the following letter received from a conscientious, manly student:

Dear Prof. Shannon—Since hearing your course of lectures at the University, I have been intensely interested, and worried, too, concerning the matter of “spooning.” I will

greatly appreciate your kindness if you will explain some things and answer some questions

**Seeking
Truth**

I am engaged to a young lady, as pure as God ever made. Our engagement is rather a long one, two or three years. I see her only two or three times a year and a week or so at a time. I love her with a pure love and vice versa. I am a manly man and have no habits of vice. When we are together I often place my arms around her and kiss her. This is done as innocently as I would kiss my sister. However, I will admit that there is a thrill of delightful pleasure accompanying these relations with my sweetheart that is not experienced when I caress my sister.

**Relation of
Love to Sex**

Now for my questions. I would like for you to explain again the distinction between sexuality and sensuality. What is the relation of love to sex? Why does kissing one's sweetheart thrill him with so much more pleasure than kissing his sister? Do you really think that the limited amount of "spooning" indulged in by us would lead to physical, mental or moral injury? Is "spooning" a sin in the sight of God? How about

dancing? In what way does spooning injure a young man? In what way does it injure a young woman?

I am seeking light that I may be able to intelligently judge between what is right and what is wrong, in this matter. If I had ever questioned the moral right of lovers to spoon, I would never have engaged in it. I would die before I would injure her.

Please answer these questions right away and let me thank you now for your kindness and trouble.

Respectfully, _____.

**Author's
Reply**

My dear friend—Your interesting letter received. I will endeavor to reply in the same sincere, frank and manly spirit in which your letter appears to have been written.

**Sexuality
and
Sensuality** Sexuality is a normal condition of the sex nature; sensuality is its abnormal condition. Sexuality is God-given, God-honored and God-blessed, man and woman's pride and glory, not their shame and dishonor. Sensuality is the perversion of sexuality, man and woman's shame and humiliation, the primal and chief cause of human degeneracy. It is partly inherited, but more

largely acquired by voluntary sexual excitement, oft repeated, greatly intensified and long persisted in. Impure thinking, the secret vice and spooning are the chief causes of sexual excitement. Out of sexuality spring the indescribable physical, mental and social charms of ideal manhood and womanhood. Sensuality prevents the proper development of these charms. It should be the aim of all intelligent training, in the home, school and church, and the personal ambition of everyone to develop and maintain a normal sexuality.

**Source of
Christian
Love**

Man is made to love and be loved. The manifestations, or expressions, of love are called forth by a variety of agencies. There is Christian love. It is a form of love belonging to the Christian life. At the time of conversion and as one develops in the Christian life, he has an unselfish love for both sexes, all ages, all races, rich and poor that does not belong to the unconverted life. This love grows out of a changed moral relation to man and God.

**Source of
Parental
Love**

Parental love grows out of sacrifice. Parent fish will eat their own young. No love exists between them. This is due to the absence of sacrifice. The human

mother will die for her child. Her love is measured by her sacrifice. The truest father does not love his child as much as the true mother. His sacrifice is not equal to hers, and for this reason, he can not love as does she. As a rule, the toiling poor love their children more than the idle, luxurious rich. They sacrifice more.

**Source of
Filial Love**

Filial love, the love of children for their parents and for each other, grows out of their intimate home associations and training, the recognition that they are one, blood of their blood, life of their life, being of their being.

**Source of
True Sex
Love**

Among people, desexed in childhood, filial and Christian love would be possible; parental love and the love of lovers would not. That peculiar expression of love, which brings the opposite sex of mutual affinities together in blissful courtship and happy marriage, harmonizes their differences and blends their personalities until the two complemental halves are made one, is the child of the sex life. A man, made a eunuch in childhood, has no interest in children, no concern for a home and no admiration or love for a woman. A woman, desexed in

childhood, would have no interest in children, no concern for being at the head of a home and no love for the opposite sex. Dress a eunuch devoid of the charms of normal manhood, in broadcloth, with diamond ring and much cravated; bring him into the presence of five hundred marriageable young women and he would not stir the voiceless depths of pure affections in any of them. Instinctively they would recognize the absence of manhood's charms. If a woman, desexed in childhood, were dressed in a Paris gown, bedecked with rare and costly jewels and brought into the presence of five hundred marriageable young men, her presence would not awaken a response from the manly affections of a single young man. Instinctively they would notice her lack of womanhood. Thus we see that the love between lovers, the engaged and the married, is inseparable from their normal sex natures.

**Legitimate
Methods of
Expressing
True Love** The love of lovers will express itself. Its expression should be governed by a true knowledge of human nature and moral conviction. There are many natural and innocent channels

through which love can express itself, such as the look of the eye, the flush of the face, the tones of the voice, words and phrases, gifts, acts of gallantry and courtesy. Love is inventive. It never woos and wins twice in the same manner. A whole month of courtship may be accomplished in the gift of a rose. Love possesses a language peculiarly its own. Its power of communication is not confined to vocal expression or physical mediums. If true lovers are separated by months of time and a continent of space, ever and anon, love annihilates time and space in its swift and mysterious movements, bringing lovers blissfully and consciously together.

**Evils from
Ignorance
Regarding
Love**

It is not surprising that young people, ignorant of the conditions of sexual excitement, should resort to kissing, embracing, caressing and fondling under the guise of love. The kiss of a sister does not produce the thrill of pleasure which kissing a sweetheart does, because the love that leads to kissing a sister has no relation to the sex nature. The thrill of pleasure experienced while spooning with a sweetheart is a sex thrill.

Should the Unmarried Spoon? In the human family spooning belongs only to the married and if indulged in by them beyond reasonable limits, it leads to sensuality, physical, mental and moral injury. If practiced even to a very limited extent among the single, it is fraught with the gravest temptations. True love will find expression. Intelligent love, guided by moral convictions, will find only the channels of expression which are safe. If young people would meet each other at the marriage altar with unkissed lips, there would be few blighted lives and wrecked homes. While a goodbye kiss might be indulged in occasionally near the close of an engagement, by pure-minded young people, without any apparent harm, it is not essential to their happiness or the expression of love.

Causes of Sexual Excitement The round dance, waltz and tango are to be condemned on the same ground as spooning. The best authorities on sex are agreed that the public dance, as executed today, has a tendency to complicate the sex problem of young people. Spooning creates greater sexual excitement, and the moral hazard is far greater than dancing. Many are together in a lighted room or hall while danc-

ing, but spooning usually takes place when a young man and woman are alone, in a carriage, in a park at night, or in a parlor, with the lights turned low, blinds down and the doors closed. Twenty fall by spooning to one through dancing. Spooning is more common and more dangerous.

Ignorance and Sin Sin is committed when a recognized law is broken. And if it is ignorantly violated, a wrong is committed. In the first case, one incurs guilt; in the other, not. Spooning among the single is a violation of the laws of personal purity. When engaged in by parties who do not know the results, it is wrong; when persisted in by those who know it to be wrong, it becomes a sin. In either event they may reap a very sad harvest.

Effects of Sexual Excitement on Man In a man, if spooning is persisted in, it leads to sexual excitement. This causes a surplus of energy to be secreted. The body can retain and use only a normal quantity of this energy; while in spooning a man may form many times the normal. This surplus will be dissipated through involuntary losses, the secret vice or prostitution. If spooning is continued for a few months or years he will suffer from vari-

cosed veins and varicocele; later he may become temporarily or permanently impotent or sterile

**Effects of
Sexual
Excitement
on Woman**

Personal familiarities with men lead to ovarian troubles in girls which sometimes require an operation. Frequent excitement leads to leucorrhea, or whites, corresponding to sexual weakness in the male. The eyes that once glowed with lustre will become pale and sunken, the cheeks once plump, ruddy and rosy with health, thin and faded. Nervous prostration, invalidism, consumption or one or more of many other troubles may follow.

With the kindest interest in you and yours,
believe me,

Sincerely your friend,

T. W. S.

**Example of
Mental
Sexual
Excitement**

In one of the northern universities, a young man called on the writer for an interview. He knew that he was in a critical condition. He wanted information and help. He was found to be impotent and possibly temporarily sterile. He had been quite free from the secret sin and visiting the immoral woman. It was explained to him that his trouble was in his mind, that he had indulged frequently, for

several years, in some custom that had resulted in high states of sexual excitement. He was then asked to explain what he considered to be the cause. His reply was, "Professor, I guess I know, but I never dreamed that it could become this serious. For nearly three years, two or three times a week, three or four hours at a time, I have been visiting a lady friend. We have engaged much in kissing, embracing, reclining and sitting in each other's laps. We have not been personally immoral, though I have been ungentlemanly enough to request sexual favors a number of times, but she sternly refused. I guess this is the cause of all my trouble." He was assured that his conclusions were correct, and that no habit is more injurious to the sexual system, physical health, mental strength and moral character than the one of which he was guilty.

Effect of Improper Thinking	Young men often ask why they suffer certain aches and pains after they have spent several hours with their best girl. Invariably a few questions bring forth a confession of extravagant lovemaking. Then it is explained to them that the sexual excitement caused by spooning sends a surplus of blood to the genital system and this congested
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condition leads to an inflammation that causes the pain. These aches and pains are the first symptoms heralding the approach of varicose veins and varicocele. What an outrage that young women should entertain their men friends in such a way as to produce these results!

**Another
Example**

A university student, delirious with grief and crushed in spirit over a disappointment in a love affair, made an attempt to commit suicide. When he came to himself, he told of a very romantic courtship he had carried on with a young lady the previous year; of the many delightful physical ecstasies he had experienced while holding her in his arms and when her lips met his, of the correspondence that followed during the vacation, of the heart-crushing experience he was passing through due to a note he had received from her, informing him that she had discovered during vacation that she did not love him, and demanding that their engagement be broken.

She had mistaken a sex thrill for love. When apart from him during vacation, she discovered her mistake. If she had been in love with him, she would have been as con-

scious of that love when they were separated by weeks and miles as while with him. The young man was doubtless in love, but he was unwise in expressing that love by spooning.

How to Know when "in Love" In personal interviews and correspondence the author is frequently asked, "How can I tell when I am in love?" This is a serious and difficult question to answer. Friendship and courtship make it possible for young people to become thoroughly acquainted, and intelligently decide whether they love each other, and if it would be wise for them to marry. Young people who fondle each other are not able to discriminate between a heart beat of love and a sex thrill of pleasure. It would require the mental acuteness of more than a Philadelphia lawyer to distinguish between these rivals in modern courtship. Sensual desire is love's enemy. The two can not long thrive together. If sensual desire dominates, love will be destroyed and two lives stranded, for they never can command sufficient love to blend them into harmony, even by the sacred vows of marriage. Personal familiarities are a blight to courtship, cause unwise marriages and often end in divorce. If spooning could be elim-

inated from society, very few girls would ever fall, more men would retain their virtue, fewer mistakes be made in the choice of a companion and the divorce mill would cease to grind.

**Natural
Sentiments
of Boys
and Girls**

It is natural for a girl to shrink from the touch of a boy's arms about her person and to resent every attempt of a boy to kiss her. It is just as natural for the well-trained boy to be chivalrous toward girls. This sense of modesty and discretion on the part of a girl and the feeling of tenderness and protection on the part of the boy can be easily overcome by a social atmosphere that approves of hugging and kissing. Many erring girls can trace their first step toward ruin to a kiss in childhood. Many men can trace their conquest of women to their boyish exploits in kissing small girls.

When home training and teaching become wise and natural, boys and girls will come to maturity with un-kissed lips, friendship naturally will deepen into intelligent pure love, and courtship terminate in happy marriage.

**Some Girls
Take the
Initiative**

Young men are not always responsible for spooning. Some young women take the initiative. Girls who are ad-

dicted to the dance are accustomed to free personal contact with men. These girls are many times inclined to bestow favors. They sometimes invite familiarities. Girls who keep a quantity of vicious postcards in their parlors and who invite their men friends to look at them do not object to spooning. Girls who are fond of wearing very low-necked dresses certainly ought to be informed that this is the most extreme and dangerous form of invitation. The partially concealed charms of women are universal temptations to men. A woman has no more moral right to dress in such manner as will excite in men wrong desire, than a man has to tempt a woman to do wrong. A reform in low-necked dresses is a moral necessity.

Mosaic Law, The Jews understood the Mosaic
Christ's
Interpreta- law, "Thou shalt not commit
tion adultery," to apply to the overt act only. Christ, who knew the will of the Father and the laws of life, interpreted the Mosaic law to mean character as well as conduct, when he said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already, in his heart." This statement is not true simply because Christ said it.

It is a scientific fact that lustful mental states injure the body, the nervous system, the mind and moral natures through the generation and dissipation of the sex life as much and oftentimes more than would the overt act of adultery. Christ here speaks of mental adultery. The man commits it in his own heart. So far as he is concerned, he is injured just as much as if he had committed the act with a woman. Mental adultery robs man of as much vital energy as does the overt act.

**Causes and
Effects of
Mental
Adultery**

Modern society offers no opportunity more conducive to mental adultery than is found in the custom of spooning. Christ's statement being true, in view of the prevalence of promiscuous lovemaking, it is certain that the victims of this form of adultery exceed those of the overt act. The reader is not to infer from this that all who indulge in hugging and kissing are charged with the sin of mental adultery. Pure and innocent young people might use this custom, as a means of expressing their love for each other, for a short time, with only limited injury; but, if persisted in, it must lead to mental adultery, for the same reason that tippling leads to drunkenness. No hu-

man hand ever misappropriated property until the mental thief had stolen it again and again. Finally the mental thief becomes the master and forces the hands to take the stolen property. The overt act of adultery is never committed until mental adultery has been committed time and again. Spooning is the cause that leads to mental adultery and finally to the overt act.

Girls do not voluntarily surrender their virtue because of a difference in wages of eight and ten dollars a week. Money is at the bottom of the white slave traffic and all commercialized vice; but it can be no more than a contributory cause of a girl's voluntary fall. A half-witted girl, half trained by a half-witted mother, would sell her virtue; a normal girl would not. A system of ethics that teaches girls to permit men to kiss and hug them until their passions are aroused beyond self-control is responsible for the fall of girls and men as well. The conclusion is irrefutable. Here, and not elsewhere, do we find the one cause for the downfall of young people. Only cringing, inexcusable moral cowardice and criminal mock modesty will longer keep teachers, ministers and parents from placing these facts in the hands of the youth.

**Physical
Dangers
of Over-
Familiarity**

Spooning is injurious, because of the strain upon the nervous system and the dissipation of vital energy, but this is not the only danger. There are many diseases that may be communicated in this manner. The most serious of these are the venereal diseases. It is now a well-established fact that these diseases may be communicated to innocent parties by kissing, biting, scratching, use of spoons, knives, forks, cups, pipes and towels. It is for this reason that many states have passed laws prohibiting the use of the public cup and towel. When a young man, infected with venereal disease, enters the office of a careful physician, he is asked to wash his hands in antiseptic water before touching anything in the office.

**Innocent
May Suffer
from
Infection**

A physician told the author that at a social gathering a young lady asked for a pencil and piece of paper. A young man stepped forward and offered her his pencil. Girl-like she placed the pencil in her mouth before using it. A few days later a syphilitic sore made its appearance upon her lip.

In a recent issue of one of the leading medical journals is to be found the following inci-

dent. The article is written by a physician who knew the parties in the case. A number of young people gave a public entertainment. An entrance fee was charged. The proceeds were to be given to some charitable cause. Kissing formed a special feature of the entertainment. In the crowd was a popular young man who was under the care of this physician for syphilis. A few days after the play, five girls and two clean young men developed syphilitic sores on their lips, two other members of the party had similar sores on the cheek.

In another town, a young man was treated three years for this disease. At the expiration of this time his physician declared that he could safely marry. A few months after marriage the physician was called to examine and treat a sore on the wife's lip. The peculiar appearance of the sore told the story. Months after she was pronounced cured this doctor was called to perform similar service for the wife of a prominent lawyer in the town. She had kissed the wife of the first and guilty party, and was the second person to be innocently infected.

**Innocent
Sufferers
Are
Ignorant**

These innocently infected persons were never told the nature of their troubles. Doctors rarely explain these things to innocent sufferers, hence nearly all people, especially women, believe such cases extremely rare. From the health point of view there are many other reasons why promiscuous kissing should be eliminated from society.

**Dangers of
Infection**

The germs of syphilis are in the blood of the person infected and are carried to all parts of the body. Where there are external syphilitic sores, or infected parts, the victim is likely to get these germs on his hands. In all healthy people there are abrasions on the lips, so small as to be seen only by aid of the microscope, but amply large enough for these germs to enter.

**Results of
Infection**

Syphilis is responsible for ninety per cent. of the cases of locomotor ataxia; it produces insanity; it is the cause of many still-born children, of apoplexy, of paralysis and of sudden deaths. It shortens life one third. If the young women knew the nature of these diseases, the appalling number of young men who are infected and the danger of contamination, they surely would take the necessary precaution to prevent infection.

CHAPTER IX

EDUCATION THE REMEDY

Natural Sex Impulses Occasional experiences of sex consciousness, feelings, emotions and desire are natural in animals and man. In animals the sexual instinct is excited only at certain regular periods. In man the sexual instinct may be excited at any time and indulged in solely for sensual pleasure.

Man Abnormal All men have inherited more or less of sensual desire. Nearly all have intensified this unfortunate heredity by yielding to sensual impulses, in thoughts, language or acts. It follows that but few are normal.

Nature teaches the lower animals to keep out of the fire, to avoid eating poisons and to control sexual desire. But nature does not teach a child to control the sex impulses. Nature does not teach an infant not to crawl into the fire, a pool of water or not to eat poison.

Control of Sexual Impulses The sexual impulse among the lower animals is guided and controlled by instinct. The sexual impulse in

human beings is to be guided by reason and controlled by will. The attitude of the reason and will toward the sexual impulse will be almost wholly determined by the education received. If this is scientific and moral, timely and wisely given, virtue will be safeguarded. If children are neglected in this respect, their reason and will are likely to be found powerless when temptation assails.

**Dawning of
a Better
Day** In the trend of social progress a better day has come. We are rapidly coming to see the imperative need of proper sex education for both sexes and all ages. In the past lawmakers, moralizers and teachers have dealt with the effects of the social evil and have neglected to study the causes. We no longer turn away like Pharisees, and pretend that we do not know what exists. We are abandoning our foolish, cowardly puritanical hypocrisy.

**Education
the Remedy** Wholesome legislation will help, evangelization will help, reform organizations will help, but the one paramount need of the hour is a practical and universal application of the words of Jesus, "Ye shall know the truth and the truth shall make you free."

**Moral,
Immoral and
Unmoral
People**

We are not born with moral convictions or moral characters. There are moral, immoral and unmoral people. Their attitude toward any moral subject is determined by the education they have received. Infants are neither moral nor immoral; they are unmoral. If a man, from infancy, has been placed in such environment as to receive no moral training whatever, at maturity he would still be unmoral. Again, if this man had been trained from infancy to believe that lying, stealing, disobedience, anger, drunkenness, murder, adultery and idolatry were honorable and right, he would engage in these things with the sanction of his own conscience. He would be unmoral, not immoral. Paul's wrongly educated conscience sanctioned the death of the Christians. In this he was unmoral rather than immoral.

**Involuntary
Decisions**

Morality is the product of voluntarily choosing to do, in thought, word and act, what is known to be right and in resisting what is known to be wrong.

Immorality is the product of voluntarily choosing to do, in thought, word and act, what is known to be wrong and in refusing to do what is known to be right.

Unmorality is the product of leaving the conscience uneducated, or of a conscience partly or wholly trained to believe wrong to be right.

The moral man chooses to resist temptation and to do right.

The immoral man chooses to do wrong and yields to temptation.

The unmoral man is powerless to make an intelligent choice; all acts are legitimate to him.

The first man deserves reward and gets it; the second man deserves punishment and sooner or later receives it; the third man deserves pity and help, but, as a rule, he is severely censured and unjustly punished.

Inconsistent Teaching Why does the small boy's conscience condemn him for lying, stealing and disobedience, and fail to make protest against secret vice? The simple answer is, his conscience was normally educated in the school, home and church in relation to the first wrongs, but it was not educated normally in relation to the last evil. Why do young men hang their heads in shame because of lying, stealing, drunkenness and murder and then boast of their conquests among

women? In relation to the first crimes their consciences were normally educated by the school, church and home; in relation to the last crime their consciences were not trained by the school, church and home. They were trained by the vicious and ignorant to regard the secret vice and fornication as physical necessities and manly achievements. Under this false teaching and lack of wholesome training, boys and men often boast of their conquests, whether guilty or not. Are they moral, immoral or unmoral? They are a cross between the three.

**School,
Church,
Home
Responsible**

Now let us apply the foregoing principles to this degenerate social custom of lascivious lovemaking. It is quite general among young people. Have the school, home and church given young people true, ethical and scientific instruction on this problem, or have they ignored it? What sources of instruction are open to boys and girls, young men and women? In every town suggestive postcards are offered for sale, fully one third of the scenes exhibited at the cheap shows and the performances at the theaters consist of suggestive relations between the sexes. Serial love stories and novels, ex-

cuse, condone and approve of spooning. Many boys and men boast of their victories with women. As a result of this wholesale wrong teaching and little or no correct instruction from right sources, most boys and girls, men and women are unmoral, rather than immoral. But, the saddest feature of this social condition is that our young people, unprotected, find themselves well nigh powerless to resist wrongdoing in the presence of strong temptation.

**Education
Makes
Character** The ability to choose the right and to reject the wrong course of action is determined by moral convictions and character. Moral convictions are produced by wholesome education and a sincere desire to know and do the right. Character can not be inherited, received as a gift from a friend or purchased at any price. Character is produced by a persistent choice of what is right, and rejection of what is wrong.

Moral convictions on honesty result from right education on the subject and a sincere desire to be honest. Honesty, as an element of character, is produced by persistent choice of it against every temptation to be dishonest.

Moral convictions on personal and social responsibility, in relation to manhood's honor and womanhood's virtue, result from wholesome education on these subjects and a sincere desire to be pure. Purity, as an element of character, is produced by a persistent choice to be modest and discreet in all of one's social relations with the opposite sex.

**Education
and Grace
Necessary** Many religious people seem to think that grace is an absolute specific for all sexual irregularities, and for them to admit the necessity of proper teaching of sexual, personal and social purity truths would be to minimize the efficacy of the atonement. Impure thinking and bad practices gradually establish a pathological condition in the sexual system. This leads to abnormal desire, due largely to a physical condition that has been produced by sending too much blood to the genitals. Grace operates in the moral nature. For God to restore the average man to a normal sexual condition, at the time of conversion, would require nothing short of a miracle in the physical realm. It is the part of education in childhood to prevent these unnatural conditions. It is the part of true education to

teach the abnormal man how to become normal.

Sex Instruction an Absolute Necessity Personal interviews with thousands of young converts, among men, have convinced the author that the greatest struggle they have in trying to live a Christian life is related to sex. If grace corrected, these men would meet with fewer defeats after conversion. No minister and no evangelist has completed his duty to a young man whom he has led to Christ until he has helped him in some way to understand his sex problems.

The vice reports of large cities, where careful investigations have been made, reveal that many of the denizens of the "red light" districts were once Sunday-school pupils and some grew up in the church. The fact that some of these members are guilty of sexual crimes and occasionally a minister falls shows that the efforts of the church in the past have not solved the social problems. Boys and girls, men and women are safer in the church than on the outside, but they can never be absolutely safe anywhere while sex instruction for the masses is neglected by the home, the school and the church.

**Education
an Essential
Part of
Reform**

Along with the reform campaign of abolishing the white slave traffic and the suppression of public places of vice must go a systematic campaign of safe education. The author has found a number of colleges, where the horrors of venereal diseases annually have been emphasized by lectures on sexual hygiene, yet failed to place proper stress on how to live a continent life and that there has been a noticeable increase in the practice of the secret sin and in clandestine relations with supposedly pure girls. This goes to show that, if an abnormal man is frightened or forced out of one form of vice he will resort to another. While the immediate suppression of the white slave traffic and public immorality would be a great victory, in the author's opinion, if it is not done in connection with school, home and church educational campaigns, it will result largely in substituting one form of vice for another.

**Frightful
Facts**

Just to the extent that young men come to understand that "all immoral women are diseased part of the time and part of the immoral women are diseased all of the time," that once infected often means

always infected, that eighty per cent. of the blindness from birth and over fifty per cent. of the operations on married women are due to infection from husbands who supposed themselves cured, will they avoid clandestine relations with the opposite sex. There is abundant evidence of an increase of clandestine prostitution over what existed ten years ago. If the reform wave advances ahead of the educational movement, this social condition will become more apparent. The educational campaign is showing splendid results wherever it has gone and has been conducted properly. In lecturing to young men, in teaching and in books for them, emphasis should be placed on their power to live pure, how to live pure, and that the abnormal man can become normal.

Chief Cause of Degeneracy "My people perish for lack of knowledge." No one cause of human degeneracy is more clearly pointed out in the Bible than that of the social evil. Why so many poorly developed bodies and dwarfed minds, enervated fathers and sickly mothers, puny children, lustful sons and fallen daughters? Gradually lawmakers, teachers, reformers, ministers and parents are

beginning to see that, in spite of our past methods of legislation, education and evangelization, human delinquents are on the increase. Gradually they are finding out that the chief cause is violation of the laws of sex. We are slowly learning that the policy of silence has signally failed to produce pure men and women. It has taken the world a long time to see that. To know the truth is the only way in which it can make one free, whether old or young; hence its proper teaching is the only safe method of dealing with social evil problems.

**Proper
Distribution
of Informa-
tion**

If the distribution of sex information is taken out of the hands of ignorant playmates, companions and servants and becomes the sacred obligation of wise teachers, noble fathers and pure mothers, then will morbid curiosity and low ideals be replaced by wholesome knowledge and pure ideals; virtue will be safeguarded, the home protected, society purified, the church honored and the future of the nation assured.

CHAPTER X

CHASTITY AND UNCHASTITY

Definition *Chaste*.—Free from unlawful sexual intercourse; virtuous.

Chastity.—Sexual or moral purity; continence.

Continence.—Self-restraint with respect to desires, appetites and passions; especially, self-restraint with respect to the sexual passion, either in the married or the unmarried. But according to the Great Teacher, it includes more than the mere outward act: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." This would include the act of secret vice. It will be seen that the idea of chastity is broad in its meaning and scope.

Sexual Impulse Strong	Can a well-sexed and healthy young man live a chaste and continent life from the age of puberty to the time of marriage, which may not take place before his thirtieth or even his fortieth year?
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Let it be remembered that the sexual appetite is the strongest in our nature; there is no other appetite to compare with it; and herein we see the wisdom and goodness of God, for if it were not strong beyond compare the human race would soon become extinct. Witness the wretched devices of modern society to prevent conception and thus escape the trouble and expense of raising a family; but in spite of all these the population of the world is maintained, although in some localities these devices are blotting out the native population, and handing the country over to foreigners.

A Chaste Life Possible Many are ready to answer in the most positive manner that it is not possible for a young man to live a chaste life. We know that it takes a struggle to do so, but we answer most emphatically that it can be done, and in thousands of cases it is done. They have escaped the perils of masturbation and fornication because they were early instructed and cautioned. It is only when a man gives license to his passions that they become regnant and lead him captive at their will.

**Examples of
Continent
Lives** When you hear one declare that no unmarried man can live a continent life, and that in fact all young men have sexual intercourse occasionally before marriage, you may set that man down as an impure man. He judges others by himself; he associates with young men like himself, snaps his fingers and curls his lip, and says: "They all do it." He is a liar, and libels thousands of pure men who would sooner pluck out the right eye than defile themselves by illicit intercourse.

Human nature is sufficiently degraded, and sensuality is sufficiently rampant, but, thank God, all are not vile and impure. There are thousands of men who never know what sexual intercourse is until marriage, and who struggle heroically against their passion and conquer manfully. There are well-sexed men who never marry and yet live a pure, chaste, continent life to the day of their death. But if a young man gives rein to his imagination, and associates with vulgar, foul-mouthed companions, whose conversation is principally about women, no wonder that he can not control his passion, for he is pouring oil on the fire all the time

**Dr. Acton's
Testimony**

The following is a statement of Dr. Acton, the noted English surgeon: "You may be surprised by the statement I am about to make to you, that before my marriage I lived a perfectly continent life. During my university career my passions were very strong, sometimes almost uncontrollable, but I have the satisfaction of thinking I mastered them. It was, however, by great efforts. I obliged myself to take violent physical exertion. I was the best oar of my year, and when I felt particularly strong sexual desire I sallied out to take my exercise. I was victorious always, and I never committed fornication. You see in what vigorous health I am; it was exercise that saved me."

**Mental
Purity
Necessary**

Sexual passion has its origin in the mind. It is true that physical conditions may be constantly, persistently pulling at the skirts in order to draw the attention of the mind to sexual things, and as these appeals are pleasing, it is difficult to reject them. But after all, by a persistent refusal of the will to consider the lascivious appeals, the victory is won.

Dr. Dio Lewis says: "All overt sins and crimes begin, we know, in the thoughts or imagination. A young man allows himself to conjure up visions of naked females. These become habitual and haunt, until at last the sexual passion absorbs not only his waking thoughts, but his very dreams. Here is one of the great fountains of our woes. Although we may outwardly present a blameless life, how many of us could wear a window in our breasts without covering our faces for shame?"

**Put Out Fire
or Bank It** It would be folly, if we wished to keep down the pressure in a steam boiler, to keep up the fires, so if we want to be chaste in both thought and act, we must keep down the fires of passion or "bank" them.

Here, again, is what Dr. Lewis says: "Rioting in visions of nude women may exhaust one as much as an excess in actual intercourse. There are multitudes who would never spend the night with an abandoned female, but who rarely meet a young girl that their imaginations are not busy with her person."

Continuing, Dr. Lewis says: "This species of indulgence is the source of all the other

forms—the fountain from which the external vices spring. * * * Believing that this incontinence of the imagination works more mischief than all other forms of the evil—that indeed it gives rise to all the rest—I am astounded that it has received so little attention.”

Cleanse the Inner Man Unchastity has contributed above all other causes to the exhaustion and demoralization of the race. We shall not be likely to conquer this monster, even in ourselves, unless we make the *thoughts* our point of attack. So long as we indulge in this *mental* sexual abuse, we are almost sure, when tempted, to commit the overt act. If we can not succeed within, we may pray in vain for help to resist the tempter outwardly. In fact, it is one of the laws of our being that we can not be successfully tempted unless there is answer to the appeal from within.

Dr. Dio Lewis' Recipe “Fix it in your mind that a sensual idea is dangerous and harmful; then the instant one comes it will startle you. By an effort you change the subject immediately. You can, if you are in earnest, set such an alarm in your mind that if a

lascivious thought occurs to you when asleep, it will waken you.

"If when you are awake the enemy enters your mind, you will be aroused, and expel it at once without a very serious effort. If there is a moment's doubt, spring up and engage in some active exercise of the body.

"Each effort will be easier, until after a week or two you will have, in this particular, complete control of your thoughts, and that will soon make you feel a good deal more like a man."

Obey Health Laws The fever and excitement of voluptuous reverie wear out the nervous system, emasculate manhood, and shut out all the noblest visions in this and the world to come.

One must observe health laws. It is the idle, over-fed people who suffer most from all animal excitements. Work hard, or by brisk walks and gymnastics give yourself two or three good sweats every day.

Eat plain, nourishing, unstimulating food. Go without supper. Retire early. Drink freely of cold water both on rising and on going to bed, and sleep in pure air. But don't forget to keep the mind pure.

Avoid strong drink and tobacco, for even in their mildest forms they inflame the passions. Tobacco is second only to strong drink, and both should be rigidly abstained from. All rich and highly seasoned foods must be avoided. With proper diet and bathing, constant employment or hard study will consume the vitality which each day supplies, keep the mind free from lascivious thoughts, and make sleep sweet and refreshing.

**Rights of
the Wife**

It is both disgraceful and dangerous for a man to use his wife as a libertine does a prostitute. How can he suppose that she will remain pure if he practices corrupt arts and artificial excitation?

Husbands should know that when they abuse their wives by lascivious actions and discourses, they injure themselves and violate the purpose of marriage, and if their wives fail in fidelity in consequence of such corruptions, husbands have no right to demand redress, for they have brought this punishment upon themselves.

Too frequently, we fear, young men regard the sacred union of marriage as merely a safe and easy means of indulging their appetites. If they carry out such an idea,

they may discover too late the magnitude of their folly.

Illicit Love It is a vicious and vulgar error which pretends that the unnatural ardor, the anxiety and the sweetness of the stolen fruit, which are associated with illicit love, tend to produce a more felicitously constituted being. Illegitimate children are notorious for their mortality. The deaths among them during the first year are far greater in proportion than among the progeny of the married. Some celebrated cases there have been, it is true, but they are the exceptions, and generally they have a taint of viciousness or of monomania running in their blood which spoils their lives.

True, a certain amount of passion is eminently desirable, and in all likelihood does beneficially affect the offspring; but here again the judicious man will always remain master of himself.

Remedy for Over-Indulgence If an unmarried man finds himself troubled with concupiscence, let him be more abstemious, and less stimulating and heating in his diet; let him take more active exercise in the open air; let him use the cold bath under proper conditions,

and he will be greatly helped. But that is not all. He must have a proper chastity of mind; he must avoid lewd images and conceptions of his mind and imagination.

Let every young man's motto be: *The mind away from sexual thoughts, and the hands away from the parts.* And if a married man finds himself inclined to an excess of sexual indulgence, let him adopt the same regimen, and he will soon find that he has no reason to complain of what he calls his natural propensity. All men can be chaste in body and in mind, if they truly desire it, and if they use the right means to be so. But it is a perfect mockery to talk about our inherent and ungovernable passions, while we take every measure to deprave our instinctive propensities, and to excite our passions, and render them ungovernable and irresistible.

Publishers Note.—If this volume interests you, you will doubtless be glad to read other volumes of the Personal Help Library. If you have not secured the entire set, and the salesman is no longer in your community, other volumes may be ordered direct from the publishers.

If you have not read Volume I, it will hold you spellbound from beginning to end. It startles and instructs by the scientific facts it contains, while it pleases and entertains by its fine literary style. Volume II furnishes scientific facts of a vital character for all married and marriageable men and women, with a department designed especially for parents, embracing the story of life, and how to tell it to children. Volume IV, "Personal Help for Girls and Young Women," is to girls and young women what this volume is to boys and young men. Every young man should read "Personal Help for Young Women," and every young woman should read "Personal Help for Young Men," as it is as important that young men and young women understand each other, as it is that they understand themselves.

The four volumes of the set are uniformly bound in cloth at \$3.90 each, and in Morocco Grain Keratol at \$4.90 each. If ordered by Parcel Post, add 25c for packing and postage.

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CHAPTER XI

THE SOCIAL EVIL

Prostitution In the preceding pages we have shown the fearful results flowing from venereal diseases. But back of these diseases is prostitution. There could be no such thing as venereal disease if there were no indiscriminate sexual intercourse. A chain must be formed in order to perpetuate these foul diseases. The husband and wife are two links, and if the connections stop here, no chain can be formed. Continence—universal sexual purity—is the only remedy that will banish these evils from the world.

The Brothel The brothel is the common clearing-house for all these evils. What are the effects on man himself? We already know some of its physical effects. Let us see what King Solomon said:

“The lips of a strange woman drop as an honey-comb, and her mouth is smoother than oil;

"But her end is bitter as wormwood, sharp as a two-edged sword;

"Her feet go down to death, her steps take hold on hell;

"Remove thy way far from her, and come not nigh the door of her house;

"Lest thou give thine honor unto others and thy years unto the cruel;

"Lest strangers be filled with thy wealth, and thy labors be in the house of a stranger;

"And thou mourn at the last when thy flesh and thy body are consumed." (Proverbs v.)

"Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him:

"'Stolen waters are sweet, and bread eaten in secret is pleasant';

"But he knoweth not that the dead are there; and that her guests are in the depths of hell." (Proverbs ix.)

Who Are the Guests? And who are the guests? The gambler, the thief, the policy dealer, the ruffian; and with these the college student, the bank clerk, the member of the fashionable club; aye, and also the father of the family, the husband of a pure wife, the head of the firm, the member of church; all

these, every night in all our great cities. Can any of these think to escape the contamination? Vain chimera. It is as certain as death. If nothing else remains, the moral stain is indelible.

**Diseases
Among
"Strange
Women"**

But often there are physical consequences more immediately troublesome than this. The prevalence of contagious diseases among these women is shocking. It is safe to say that one in three or four is suffering under some communicable form of them. How fearfully is the wrath of God seen in these physical consequences! The most loathsome sight which the diseased human body, in man or woman, exhibits, the most horridly disgusting, are the living corpses in which victims of lust are putrefying to their graves.

**What is the
Remedy?**

We have been casting about for a thousand devices by which we could thrust virtue down the throats of others, while ourselves continue our cakes and ale in peace. We have ever been ready to point the finger of shame at the erring sister; we have ever been eager to rush forward and cast the first stone, but have we ever pon-

dered for a moment on the words: "He that is *without sin* among you?"

**Thou Art
the Man**

Ah! here we touch the heart of the matter. Would you learn the only possible method of reforming sinful women? Three words contain the secret: *Reform the men*. In them, in their illicit lusts, in their misgoverned passions, in their selfish desires, in their godless disregard of duty, in their ignorance of the wages of sin, in their want of nobleness to resist temptation, in their false notions of health, is the source of all this sin. Teach them the physiological truth that chaste continence is man's best state, morally, physically, mentally; correct the seductive error which talks of indulgence as "natural," venial, excusable; show them that man is only manful when he sees the right and does it; train them to regard *self-government* as the noblest achievement of all; educate them fearlessly in the nature and regulation of those functions which pertain to the relations of the sexes; do this, and we shall soon see that we have gained a vantage ground over against which the powers of evil can not stand.

**Man Must
Act**

Every great social reform must begin with the male sex; theirs it is to take the step in advance, and they must do it with self-knowledge, with intelligence, and with no false sentiment. Here, especially, they must act. The sin is wholly of their own making. All the misery, all the lost souls, all the blighting consequences present and to come, of prostitution, are chargeable solely and wholly to the uncontrolled sexual instinct of the male. What duty, then, is more imperative to the clergyman, the educator, the statesman, the enlightened philanthropist anywhere than to study this matter?

It is quite time, therefore, that we lay aside this most mischievous and dangerous modesty, or pretended blindness, and set about some decisive measures, if not to purge away, at least to limit, control and render as powerless as possible this infecting ulcer.

We can prevent the open tempting on our public streets, the fearful facility of vice which now prevails; and we can limit the spread of contagious disease.

We can require police regulations, firmly carried out, forbidding the accosting of men on the streets, indecent behavior in public and immodest dress.

We can warn and instruct, as we have been trying to do in this book.

A Warning to Young Men There are men of low grade of morals who justify the unmarried man in seeking the prostitute to gratify his lustful passions. The excuse is that it is a necessity of nature. The wily tempter is ever ready to suggest reasons and formulate arguments in harmony with man's desires, particularly so when those desires are debasing and would drag him down the more surely and swiftly to the pit where the tempter reigns.

But by the highest authority we have shown in other parts of this book that the sperm retained in the system, instead of being an injury, is a positive benefit, and is necessary to man's highest, most vigorous, manly attributes.

Wild Beasts Safer Companions One medical authority of high rank says that for himself he would prefer to take his chances to pass a night unprotected amidst wild beasts and venomous reptiles than to pass a night with harlots.

The Fall of Nations Bishop Warren comments as follows on I Peter iv: 3:

"Looked at period by period, the history of the race seems one long catastrophe. Nations

rise to eminence only to rush to ruin. Of course a survey of the whole history shows a real advance, but what are the causes of such world-wide catastrophes? The Bible must certainly show these causes. They are given in verse 3:

1. Licentiousness—that is, sexual degeneracy—whereby most nations have perished. They have made religion a debauchery and enthroned prostitutes as divinities. All vigor of manliness is sapped, all ambition enervated, all possible greatness lapsed into effeminacy.

2. Lusts. All other sorts of mere pleasures, as opposed to duties and virtues.

3. Winebibbing. It is not 'excess of wine,' as our Authorized Version has it. It is any wine drinking. The Greek is a single word, and 'winebibbing' well translates it.

4. Revelings. Furious frolics.

5. Carousings. Drinking bouts.

6. Abominable idolatries. Since the so-called gods were characterized by every lust and crime, it is not strange that their votaries should be.

That the early Christians should set themselves against all these sins at once, and wor-

ship a pure God and be pure themselves, not running into excess, surrendering self and means, made men think strange of them.

As an incentive to right living, Peter lifts the curtain and shows in the future the day of judgment. He presents the opposite virtues: (1) Live according to God; (2) be of sound mind, not insane by drink, be sober; (3) pray; (4) have ceaseless love; (5) use hospitality; (6), speak as the oracles of God.

The summary of the vices is hell; of the virtues, heaven. Anyone can choose which he will have forever."

**Effects of
Prostitution**

Professor Kelly, of Johns Hopkins University, says: "To consort with prostitutes blunts a man's finer sensibilities; it lowers his respect for women; it leaves its indelible marks in disease, for, sooner or later, every man who indulges his passions unlawfully contracts disease. It is not possible for either men or women who prostitute themselves freely to escape it."

**A Living
Death**

"These diseases," says Professor Kelly, "are not only the most loathsome and the most disgusting in their early manifestations, but they have the horrible characteristic of becoming latent. A man

who contracts disease of this sort can never be sure that he is cured, for venereal disease is not a merciful disease like cancer, killing its victims within a certain time. Rather, it is death in life; such local lesion may occur as to destroy forever the sexual function, and the unchaste man finds that he is incapable of realizing one of the chief blessings of life—surrounding himself with a family of children.”

**Blasted
Hopes**

It is not alone that the body is diseased by associating with harlots. The whole man is made sick; the soul is wounded; the moral character is marred; manhood can never attain to so exalted an altitude after the contamination of the harlot.

**Statistics of
Prostitution**

It is very difficult to obtain statistics of prostitution. It is impossible to obtain exact statistics, for this sin is committed in secret.

Dr. Foote, of New York, bears this testimony to the individual and national effects of prostitution:

“The blood of the whole human race is becoming contaminated with venereal poison. Do you question this? Look at the fact that in the United States there are not less than

100,000 harlots, and in London alone nearly an equal number, nightly dealing out sensual pleasure and physical death to a still greater number of inconsiderate men."

**Multitudes
Poisoned**

It is computed that in the ten chief cities of England there are about 300,000 prostitutes. But they are not all diseased, says one. Admit that; but it is safe to infer that one-third of the whole number are, and a little exercise in simple division shows us that the seeds of venereal poison are communicated nightly to over 30,000 persons in our country alone, many of whom have wives or bed companions to whom they are liable to impart the disease.

**Startling
Disclosures**

Thirty thousand males are daily infected with venereal poison in the large cities of the United States, many of whom are residents of inland towns, whither they return to spread the seed of the loathsome disorder.

In the public institutions of New York City about 10,000 cases of venereal disease are treated annually, to say nothing of those who seek the advice of their own physicians.

The reader can not fail to see from the foregoing that prostitution is a prolific source of

blood disease, and that it is rapidly converting the great fountain of life, as originally imparted to man by his Creator, into a slough of death.

Of all blood impurities, there is none which leads to such endless varieties of disease as those induced by the virus with which whoredom is inoculating the whole human family.

A Higher Motive We plead for purity not only on national and patriotic grounds; not only on the grounds of self-preservation, but on still higher grounds as well.

You are somebody's child. Somebody—today at the old home, it may be, or in the other world—used to call you “darling,” and you called her “mother.” She brought you into the world through the pangs of labor; from her breast you drew the nourishment of your infant life, and she cared for you in childhood as none other could.

Another's Honor Perhaps, too, you know what the word *sister* means, and what the word *wife* means. Tell me, then, what is the feeling which thrills through your whole being like a shock of electricity, and sends the blood galloping through your veins, as you think of the bare possibility of some man vio-

lating the honor of your mother or sister or wife? I know what your thought is. You say: "I would shoot him down like a dog." But you are the man who deserves to be shot down like a dog when you violate the honor of another man's mother or sister or wife.

Once I Was Pure This is not all. Every poor, fallen woman, ready to sell her soul for money and jewelry and gay attire, is somebody's child. Some mother pressed her to her heart and dandled her on her knee, and, perchance, some man of God sprinkled baptismal water on her brow.

You do not stay to think of the anguish of that poor soul when the short career of shame is ended and the past haunts the memory like a dismal ghost and the future rises up with its fire of retribution, and the broken heart sobs out its pitiful wailings:

"Once I was pure as the snow, but I fell—
Fell like a snowflake from heaven to hell;
Fell to be trampled as filth in the street,
Fell to be scoffed, to be spit on and beat;
Pleading, cursing, dreading to die;
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread;
Hating the living and fearing the dead.
Merciful God! have I fallen so low?
And yet I was once like the beautiful snow."

CHAPTER XII

CLIMACTERIC PERIOD

Seven-Year Periods Man's sexual life is divided up into years in groups of seven. Not, of course, absolutely unvarying, but sufficiently accurate to prove the law. From birth to 14 years of age, *childhood*; from 14 to 21, *adolescence*; from 21 to 49, the age of greatest virility in man, the child-bearing period of woman.

Change of Life in Woman Somewhere between 42 and 49, averaging about 45 years of age, all women experience a physical change, known as the "change of life." At this time the menses cease to flow and woman becomes barren; the child-bearing period has come to a close. The average time of probable motherhood is about 28 years; of possible motherhood, about 35 years.

Change of Life in Man The change of life in man comes from 10 to 15 years later than in woman. Most men do not know, or at least do not realize, that man experiences a change

similar to that of woman. The change is not so marked as in woman and is more gradual than in the other sex. Man may still become a father, but there are physical changes that are serious, and unless a man is very careful serious results may result from over-indulgence or overwork, or want of care in method of life.

**New Lease
of Life**

After the change, which may take from one to three years to accomplish, both in men and women, there is a new lease of life to both mother and father, provided, of course, all has gone well. In both cases it may be the beginning of a decline which leads to decrepit old age or to death.

Life insurance companies are more ready to insure a woman *after* the change of life than immediately before it.

**A Husband's
Solicitude**

During this critical time, when certain organs are resting from their labor and physiological changes are going on, the husband should be very watchful and careful of his wife's health and comfort. This change may mark the continuation of a life of misery, whose end is the grave; or it may be the beginning of a glorious afternoon of life, whose western skies shall be all aglow

with the radiant tints of a beautiful sunset. Undue care, severe labor, anxiety, mental worry should all be banished until robust health is fully restored. This is a time when solicitous care on the part of the husband is repaid many fold.

Dr. Sperry's Testimony Dr. Lyman Sperry, in his *Husband and Wife*, says: "Men do undergo a decided change near the threshold of old age, and sometimes it is just as marked as that which takes place in women; but, as a rule, the loss of sexual appetite and power experienced by males is more gradual and not nearly so definite as the change experienced by most females.

"Some students of the phenomenon of sexual decline in males call it a 'change of life' and assert that it is attended with almost as much physical disaster as the corresponding epoch in the physical life of woman."

Old Men Complain Dr. Acton says: "It is somewhat curious to notice the *naivete* exhibited by elderly gentlemen. Patients from 60 to 80 come to me, complaining that they are not sexually so energetic as they were; that the sexual act is no longer attended with the same degree of pleasure as formerly. They

grumble because desire does not come on so frequently, or because, when they attempt the act, they no longer experience perfect erection.

"It can not be concealed that there are persons moving in good society (although fortunately they are few) who come to the surgeon ostensibly for other reasons, but virtually under the belief that he will prescribe something that will excite their flagging powers. I tell them that it is a better guarantee for their life and happiness to remain invalids as they are than to have their organs strengthened and then to kill themselves by inches through fresh fits of excitement. I need hardly say that every upright practitioner refuses to be an accomplice in any way whatever to mere excitement. Libertinage in the elderly man is a crime. This language held to elderly men is good in more ways than one. It proves to them that their weakened condition depends upon themselves and not upon a medicine or a physician.

"The impunity with which some elderly men continue the practice of sexual intercourse is certainly surprising; still, abuse or excess, whichever we may term it, must sooner or later tell its tale.

“Many of the affections of the brain, under which elderly persons suffer, and to which a certain proportion annually succumb, are caused by excesses committed at a time when the enfeebled powers are unequal to supporting them.”

Crime
Against
Nature

Blessed should the old man deem himself who can put up with calmness, happiness and reason instead of craving after those senile accessions of delirium too often the parents of regret and remorse without end. The chastisement of those who love the sex too much is to love too long. Is nature silent?

It is a crime against her—a crime for which she may some day claim a deep revenge. Why, then, not listen to the voice of Wisdom—for those who sit at her feet and listen to her awful counsels, shall be delivered from strong passion, and many sore straits and much folly.

Let the elderly man, then, pause and reflect that a human sacrifice, either male or female, is generally bound to the horns of the altar that sanctifies such marriages. In the present state of society, with our manners, passions, miseries, *man does not always die—he sometimes destroys himself.*

**No Fool
Like an Old
Fool** Unfortunately, there are those who, either more infatuated, more helplessly drifting on the tide of passion, or more depraved, use all their endeavors to realize desires which it is no longer possible to satisfy, unless by a forced compliance of the organs. Not only has the energy—the superfluous vitality of early days—disappeared, but the organic power of reproduction is nearly obliterated. The imagination, polluted with impurities, seeks pleasures which reason and good sense repudiate. There are instances of debauched and shameless old age which, deficient in vital resources, strives to supply their place by fictitious excitement; a kind of brutish lasciviousness, that is ever the more cruelly punished by nature, from the fact that the immediately ensuing debility is in direct proportion to the forced stimulation which has preceded it.

**Beware!
Danger
Ahead** There are such old libertines who are constantly seeking after the means of revivifying their withered, used-up organism, as if that were possible without imminent danger. The law of nature is without appeal. To submit to it is the result of great

good judgment, and the reward is speedy. But submission is no invariable rule, and persons of prudence and chastity have but faint conception of the devices to evade it, of the folly, caprice, luxury, immodesty, the monstrous lewdness and indescribable saturnalia of the senses which are the result.

Nevertheless, let it be remarked, it is seldom—very seldom—that punishment comes at once; old age which disease changes every day into decrepitude—often sudden death, and death that lingers for years, a consequence of cruel infirmities—prove the justice of nature.

**A Moral
Basis for
Reform**

It may, perhaps, be thought singular to suggest a moral based upon such vile practices as the above, but allusion to them may not be without benefit to those beginning life; let those persons take warning who with an active imagination once enter upon a career of vice, and dream that at a certain spot they can arrest their progress.

It is an old tale, and often told, that, although the slope of criminality be easy and gradual, he who launches himself on such a course will acquire, as he goes, velocity and force, until at last he can not be stayed.

The
Painter's
Skill

The following quotation may apply not only to sensuality, but to any and all of those practices which bind the individual in chains of sin:

"Persons not accustomed to examine the motives of their actions, to reckon up the countless nails that rivet the chains of habit, or perhaps being bound by none so obdurate as those I have confessed to, may recoil from this as from an overcharged picture. But what short of such bondage is it?

"I have seen a print after Correggio in which three female figures are ministering to a man who sits fast bound at the root of a tree. *Sensuality* is soothing him, *evil habit* is nailing him to a branch, and *repugnance* at the same instant of time is applying a snake to his side. In his face is feeble delight, the recollection of the past, rather than the perception of present pleasures, languid enjoyment of evil with utter imbecility to good, a Sybaritic effeminacy, a submission to bondage, the spring of the will gone down like a broken clock, the sin and the suffering co-instantaneous or the latter forerunning the former, remorse preceding action—all this represented in one point of time. When I saw this I ad-

mired the wonderful skill of the painter. But when I went away I wept, because I thought of my own condition.

“Of *that* there is no hope that it should ever change. The waters have gone over me. But out of the black depths, could I be heard, I would cry to all those who have but set a foot in the perilous flood. Could the youth look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and passive will—to see his destruction and to have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about with him the spectacle of his own self-ruin; could he feel the body of death out of which I cry hourly with feebler and feebler outcry to be delivered.”

There is a terrible truthfulness in this description of the depths of long-indulged evil habit. There is, perhaps, only one lower depth; that in which *no* remorse, *no* longing after past self-restraint or purity is felt any more.

CHAPTER XIII

SELF-POLLUTION

**Worst
Form
of Indul-
gence** By far the worst form of venereal indulgence is self-pollution, or, as it is called by medical writers, onanism or masturbation. And it is incomparably the worst for several important reasons.

**Its Evil
Effects** It is wholly unnatural, and, in every respect, does violence to nature. The mental action and the power of the imagination on the genital organs, forcing a vital stimulation of the parts, which is reflected over the whole nervous system, are exceedingly intense and injurious; and, consequently, the reciprocal influences between the brain and the genital organs become extremely powerful, irresistible and destructive. The general, prolonged and rigid tension of the muscular and nervous tissues is excessively severe and violent. In short, the consentaneous effort and concentrated energy of all the

powers of the human system to this single forced effect cause the most ruinous irritation, violence, exhaustion and debility to the system.

Youth Suffers Most

All who are acquainted with the science of human life are well aware that all excesses and injuries of every kind are far more pernicious and permanent in their effects on the youthful and growing body than when all the organs and parts are completely developed and the constitution and general economy fully and firmly established. This is the great reason why many men who fall into ruinous habits, after they are twenty-five or thirty years of age, will live on, in spite of those habits, by the virtues of a well-established and vigorous constitution, till they arrive at what we commonly call old age; while the children of the same men, following their fathers' evil example and forming those ruinous habits when very young, become early victims and fall prematurely into the grave.

Where Boys Frequently Learn

The common notion that boys are generally ignorant in relation to this matter and that we ought not to remove that ignorance is wholly incorrect. Most boys do know about this, even if they do not practice it.

Servants and people of loose morals often become the secret teachers of children in this debasing sin. But it is more frequently communicated from boy to boy. One corrupt boy will corrupt many others.

No Second Person to Restrain It is a secret and solitary vice, which requires the consent of no second person, and therefore the practice has little restraint as to its frequency. The general conditions are such that the practice becomes more and more frequent.

Destroys Body and Mind It impairs the intellectual and moral faculties and debases the mind in the greatest degree, and causes the most deep and lasting regret, which sometimes rises to the most pungent remorse and despair. It would seem that God, as an instinct law in the innate moral sense, remonstrates against this filthy vice; for, however ignorant the boy may be of the moral character of the act or of the physical and mental evils which result from it; though he may never have been told that it is wrong; yet every one who is guilty of it feels an instinctive shame and deep self-loathing even in his secret solitude, after the unclean deed is done!—and that youth has made no small progress in the depravity of

his moral feelings who has so silenced the dictates of natural modesty that he can, without the blush of shame, pollute himself in the presence of another, even his most intimate companion! Hence all who give themselves up to the excesses of this debasing indulgence carry about with them continually a consciousness of their defilement and cherish a secret suspicion that others look upon them as debased beings. They can not meet the look of others, and especially of the female sex, with the modest boldness of conscious innocence and purity; but their eyes fall, suddenly abashed, and the glow of mingled shame and confusion comes upon their cheeks when they meet the glance of those with whom they are conversing, or in whose company they are.

Want of Self-Respect They feel none of that manly confidence and gallant spirit and chaste delight in the presence of virtuous females which stimulate young men to pursue the course of ennobling refinement and mature them for the social relations and enjoyment of life; and hence, they are often inclined, either to shun the society of females entirely or to seek such as are by no means calculated to elevate their views or to improve their taste

or morals. And if, by the kind offices of friends, they are put forward into good society, they are continually oppressed with shrinking embarrassment, which makes them feel as if they were out of their own element, and look forward to the time of retirement as the time of their release from an unpleasant situation. A want of self-respect disqualifies them for the easy and elegant courtesies which render young men interesting to the other sex and often prevents their forming those honorable relations in life so desirable to every virtuous heart, and frequently dooms them either to a gloomy celibacy or an early grave. This shamefacedness or unhappy quailing of the countenance, on meeting the look of others, often follows them through life; in some instances, even after they have entirely abandoned the habit, and become married men, and respectable members of society.

Desire Developed One of the first effects of the abuse of the genital organs is the development in them of an unhealthy degree of their peculiar sensibility—rendering them far more susceptible of excitement and establishing something like an habitual desire for indulgence. Of course, this state of things can

not be carried very far without considerably affecting the whole nervous system and disturbing the functions of the several organs, more or less, according to their relative importance to the immediate welfare of the whole body.

Effect on Nervous System	The nervous system is the grand medium of injury to all the other tissues and substances of the body. Not only are the nerves generally debilitated and the nerves of organic life tortured into a diseased irritability and sensibility, but there is also a great deterioration and wasting of the nervous substance. The special nervous properties suffer in due proportion—varying in different persons with different peculiarities. The sense of touch becomes obtuse and less discriminating, and in some instances a numbness of the extremities and limbs, and even of the whole body, is experienced, sometimes actually reaching that state which is called numb palsy.
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Effect on the Senses	The sense of taste is equally blunted, and loses that delicate perception of agreeable qualities on which the delightful relish of proper and healthful food depends; and hence the unnatural demand for vicious culinary preparations and
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stimulating condiments, and the utter distaste for simple diet. The sense of smell becomes impaired, and loses its nice, discriminating power, and but faintly perceives the rich fragrance which the vegetable kingdom breathes forth for man's enjoyment. The ear grows dull and hard of hearing, and oftentimes a continual and distressing ringing, like the knell of ruined health, and the prognostic of evils yet more fearful is the only music which occupies it.

**Effect on
the Sight**

But, of all the special senses, the eyes, more generally, are the greatest sufferers from venereal abuses. They become languid and dull, and lose their brightness and liveliness of expression, and assume a glassy and vacant appearance; and fall back into their sockets, and perhaps become red and inflamed, and weak and excessively sensitive, so that wind, light, etc., irritate and distress them. The sight becomes feeble, obscure, cloudy, confused, and often is entirely lost, so that utter blindness fills the rest of life with darkness and unavailing regret.

**Effect on
the Brain**

The brain is neither last nor least in these terrible sufferings. Associated as it is with the genital organs, it par-

icipates largely in all their direct excitements. Its extreme irritability and its morbid sympathy with the alimentary canal, heart and lungs, as a mere animal organ, cause it not only to suffer excessively from all their irritations, but to reflect those irritations back upon the same organs and throughout the whole system, mental and physical.

Doctors Differ There have been, unfortunately, many wretched books put forth upon this topic filled with overdrawn pictures of its result, and written merely for the purpose of drawing the unwary into the nets of unscrupulous charlatans. There is also a wide diversity of opinion among skillful physicians themselves as to its consequences. Some treat the whole matter lightly, saying that a large proportion of boys and young men abuse themselves thus without serious or lasting injury, and hold, therefore, that any special warning is uncalled for. On the other hand, the large majority of practitioners are convinced that not only occasionally, but frequently, the results are disastrous in the extreme.

Quotations from Noted Physicians "I could speak of the many wrecks of high intellectual attainments and the foul blot which has been made on the

virgin page of youth, of shocks from which the youth's system will never, in my opinion, be able to rally, of maladies engendered which no after course of treatment can altogether cure, as the consequences of this habit."

"I would not exaggerate this matter or imply that those who have occasionally gone astray are necessarily incurably diseased, or their souls irretrievably lost. But I do consider that the effect upon the constitution is detrimental in the extreme. Enfeebling to the body, enfeebling to the mind, the incarnation of selfishness, hardly the person exists who does not know from experience or from observation its blighting effects."

"The deleterious, the sometimes appalling, consequences of this vice upon the health, the constitution, the mind itself, are some of the common matters of medical observation. The victims of it should know what these consequences are; for to be acquainted with the tremendous evils it entails may assist them in the work of resistance."

"Nothing is more certain than that continued self-abuse will produce an enervation of nervous element, which, if the exhausting

vice be continued, passes into degeneration and actual destruction thereof."

"I myself have seen many young men drop into premature graves from this cause alone."

"I consider this one of the most certain means which shorten and derange life."

These are the well-considered views of the ablest men in the profession of medicine.

**The
Other Side**

That there are physicians who treat lightly this censurable indulgence is not surprising. We could readily quote equally high authorities who see no great dangers in the use of alcohol, of opium and of illicit amours. There are many, say they, who yield to all these temptations, and yet do not obviously suffer, and ultimately reform. Is the counselor wise who therefore pooh-poohs their perils? Certainly not; for our part, we shall not, can not, follow their example.

**Its
Prevention**

It is in childhood and in early boyhood that in most cases it is commenced. But it is more frequent about the age of puberty, when the passions become stronger, and local irritations of various kinds lead the thoughts and suggest the act. In childhood, degraded companions and vicious domestics

instruct in bad practices; at puberty the natural passions often prompt, without the need of bad examples. In both cases an utter ignorance of danger is present, and this is the first point that the parent and teacher must make up their minds to face.

**Children
Must Be
Taught**

Children must be taught purity. There is no doubt that in many of them an improper tone of thought is established even before the period of puberty. For a boy to reach his teens without learning from his associates something of these matters is simply impossible.

We urge, therefore, parents and teachers not to permit a natural, and under other circumstances very proper, delicacy to restrain them from their bounden duty to warn their charges of these dangers. If wisely done, there is no risk whatever of exciting impure thoughts; and if there *is* any risk, it is infinitely less than that of leaving children in ignorance.

**Reading and
Dancing**

The regimen should be plain and the imagination allowed to remain in abeyance. Sensational love stories, and even such warmly colored pictures as are pre-

sented in the Arabian Nights and the amorous poets, had better be tabooed.

The growing custom of allowing very young people of both sexes to associate at parties, balls, dances and similar amusements can not be approved on the score of health. It is nearly certain to favor precocity.

Its Cure Many a victim with flagging body and enfeebled will is ready to cry out: Who shall deliver me from the body of this death? Let them know for their consolation that very many men, now hale and happy, have met and conquered the tempter; that so long as the mind itself is not actually weakened, there is good hope for them; that the habit once stopped short of this point, the system recovers from its prostration with surprising rapidity; and that we come provided with many aids to strengthen their wavering purpose.

Purity of Mind First and most essential is the advice that they must resolutely strive for *purity of mind*. All exciting literature, all indecent conversations, all lascivious exhibitions must be totally renounced. Next, all stimulating food and drink, and especially coffee and alcoholic beverages, must be dropped. The mind and body must both be

constantly and arduously employed, the diet plain and limited, the sleep never prolonged, the bed hard, the room well ventilated, the covering light, and the habits as much broken into as practicable. Generally the temptation comes at some particular hour, or under some especial and well-known circumstances. At such times extra precautions must be taken to occupy the thoughts with serious subjects, and to destroy the old associations and opportunities.

Medical Aid There are also medical means which can be employed in some cases with good success, such as the administration of substances which destroy desire, and local applications, and even surgical operations which render the action physically impossible, but these means we do not propose to enter into, as they can only be properly applied by the educated physician, and do not form part of a work on hygiene.

Hopeful Cases When the habit is not deeply rooted, an earnest endeavor, backed by rigid observance of the rules we have laid down, will enable a youth to conquer himself and his unnatural desires.

**Will
Marriage
Help?**

Certainly marriage need not be recommended to the confirmed masturbator in the hope or expectation of curing him of his vice. He will most likely continue it afterwards, and the circumstances in which he is placed will aggravate the misery and the mischief of it. For natural intercourse he has little power or no desire, and finds no pleasure in it; the indulgence of a depraved appetite has destroyed the natural appetite. Besides, if he be not entirely impotent, what an outlook for any child begotten of such a degenerate stock! Has a being so degraded any right to curse a child with the inheritance of such a wretched descent? Far better that the vice and its consequences should die with him.

**Man May
Recover**

We wish most clearly to be understood that even after great excesses of this nature, a young man *may* recover perfect health, and that where the habit has been but moderately fostered, in nearly every case, by simply ceasing from it, and ceasing thinking about it, he *will* do so. Therefore there is no cause for despair or melancholy.

Bad Advice It is hardly credible, and yet it is true, that there are medical men of respect-

ability who do not hesitate to advise illicit intercourse as a remedy for masturbation. In other words, they destroy two souls and bodies under pretense of saving one! No man with Christian principles, or even with a due respect for the statutes of the commonwealth, can approve for a moment such a course as this.

Careful regulation of life according to sound hygienic rules, aided perhaps with appropriate medication which the physician can suggest, will generally effect good results.

**When
Everything
Else Fails,
Then What?**

When everything else fails we have no hesitation in recommending surgical treatment. This is of various kinds, from repeated blistering to that ancient operation which Latin writers tell us was practiced upon the singers of the Roman stage, called infibulation. This is of such a character as to render the act impossible or nearly so. Castration, which some have suggested, need never be resorted to. By one means or another we can say that there are exceedingly few cases, except the actually insane, who can not be broken of their habit, and considerably or wholly relieved of its after effects.

CHAPTER XIV

TREATMENT OF VENEREAL DISEASES—SPERMATORRHEA

Treatment The first step is to remove, if possible, whatever cause there may be; and in the second place our best efforts must be directed toward building up the general health, which will be found invariably to be reduced. If the patient is troubled with constipation, piles, gravel, worms or any of those affections which are a source of irritation to the genitals, a cure must be made in that direction before anything can be done for the spermatorrhea. A patient afflicted with this trouble must make up his mind that whether he is to be cured or not depends almost altogether on what he is able to do for himself. If he can leave off all bad habits, take no stimulants either in the form of food or drink, attend carefully to his diet, avoid constipation, avoid everything of an exciting nature, he will, especially if he be a young man, have very little trouble with spermatorrhea.

**Use of
Medicines**

We give the following prescription as very useful where there is sexual debility and nocturnal emissions, either from weakness in the organs or general debility: bromide of potassium, one ounce; tincture of iron, one ounce; water, three ounces; dose, one to two teaspoonfuls after each meal and at bedtime; it should be taken in a little water. This is also a very valuable prescription for seminal emissions: tincture of chloride of iron and fluid extract of ergot, each three ounces; dose, a teaspoonful in water after each meal. As constipation frequently accompanies spermatorrhea, laxatives are often an essential part of the treatment.

**Diet and
Hygienic
Treatment**

If there is much burning in passing the urine, a mucous discharge and redness at the opening of the urethra, the patient must be put upon a milk diet, for a time at least; avoiding fat meats, he may partake of fruits of almost every kind; he may also eat plentifully of potatoes, which, besides being very nutritious, seem to have a particularly benign effect upon the irritable urinary passages. The genitals should be bathed in cold water both night and morning.

**Treatment
of
Chordee** Chordee frequently gives much trouble, and, as far as known, there are no medicines which effectually remove it in all cases. The patient should sleep on a hard mattress, on his side as much as possible, and cover himself very lightly with bed-clothing. As a rule, the following will prevent its occurrence; it has been found more powerful than anything we have ever made use of: opium, one grain; camphor, two grains. This dose may be taken at bedtime, put up in a capsule. A very effective way of relieving chordee, when a patient awakes with it during the night, is that of immediately arising from bed and placing his posterior against a cold wall. The patient will also derive much benefit from immersing his penis for a considerable time in quite hot water before retiring.

**Caution
About
Injections** It is not advisable to use injections in gonorrhea during the acute stage, or when the inflammation is at its height, but in mild cases and in what is known as the stage of decline of acute gonorrhea injections are of the greatest service. The most frequent agent used is sulphate of zinc; the strength should be from one to three grains to the ounce of water. It is better to commence with it in

the weakest proportion, increasing gradually, if it is well borne and does not produce too much smarting.

SYPHILIS

Treatment The treatment of syphilis is tonic and specific (directed against the poison itself). The tonic treatment includes hygiene, or a strict attention to the laws of health; the remarks as to diet and habits of life in other venereal diseases apply with increased force to constitutional syphilis.

Patients who acquire the disease and have previously led wrong or dissipated lives must give up all bad habits, reform, observe temperance in all things, and mark out a plan of life the close observance of which will tend to increase vigor of body and promote harmony and peace of mind.

Excesses of all kinds are injurious, but the emotions especially should be kept in restraint; scrupulous cleanliness and the functions of the skin should be maintained by frequent bathing; and for this purpose the warm bath should have the preference.

The medicines relied upon as tonics are quinine, iron, cod-liver oil and other suppor-

tives. Tonics are especially valuable combined with the specific medicines.

**Expert
Advice**

This disease is so very serious that *on the first* symptoms the patient should seek the services of a skilled physician. Life, health and happiness of himself and others are seriously endangered. The patient should never try to treat himself. The doctor's advice and prescription is imperatively demanded if the treatment is to be that of the newer remedy, salvarsan, or 606. The same remark is true of the older remedies: mercury and iodide treatments.

**Prescrip-
tions for
Syphilis**

The following is a New York hospital formula, and of special service where there is general debility: bichloride of mercury, four grains; tincture of chloride of iron, one ounce. Dose, ten drops in water after eating.

If the pill form is preferred, the following closely resembles the preceding: bichloride of mercury, one grain; reduced iron, one-half drachm; enough gum tragacanth and glycerine to make into a mass; mix and divide into fifteen pills. Dose, one pill three times a day.

Iodide Treatment Iodide of potassium is a most valuable remedy in what is known as the "gummy ulceration" of tissues, as of the nose, the throat and skin.

Prescription Iodide of potassium, two drachms; iodide of ammonium, one drachm; compound tincture of cinchona, three ounces. Dose, a teaspoonful, largely diluted with water, after eating.

Treatment for Syphilitic Ulcers Dust the surfaces affected, after washing and drying, with a powder of equal parts calomel, oxide of zinc and iodoform, and keep the contiguous surfaces apart by dry lint.

Another Treatment Tannin in glycerine, one-half drachm to the ounce, applied to the ulcers, has also been found effective in treating ulcers.

CHAPTER XV

PRACTICAL QUESTIONS ANSWERED

1. Are Men Naturally More Passionate than Women?

The accumulated hereditary effects of the double standard of morals for centuries and their unfortunate training in childhood and youth have made men more passionate than women. If the double standard had never existed and both men and women had been controlled by a consistent single standard, men would now be no more passionate than women, and both would be better sexed and far less sensual.

2. The Acquired Causes of Sensuality in Men.

Acquired sensuality starts quite early in childhood. Half truths given by ignorant and vicious playmates and servants concerning the origin of life, the sexual organs and their functions, uncleanly and unnatural conditions of the sexual organs are responsible for the early awakening of passion in childhood. Lascivious thinking, obscene books, pictures, shows, spooning and exciting dances, the use

of tobacco and alcohol are the chief causes of passion after the dawning of puberty.

3. Should the Scrotum Swing Low or Be Close to the Body?

A long, pendulous scrotum is unnatural, inconvenient and largely due to some form of sexual abuse. Control of the mind and freedom from all violations of sex are the best remedies. Sometimes doctors advise that part of the scrotum be removed at the bottom and sewed up. This tends to relieve the condition. Personally, we would advise that the individual give nature a chance to correct this trouble.

4. Should the Testes Swing Low or Be Close to the Body?

The previous answer and advice may also be given to this question. If the testes swing very low, a suspensory should be worn during the day to prevent injury to them.

5. What is an Hermaphrodite?

This name applies to individuals who are supposed to be half man and half woman. To be in this condition, an individual would have to possess an ovary and a testicle, or two of each. The facts are nine out of ten of the supposed hermaphrodites are either one sex or the other—usually male. In extremely

rare cases these unfortunates have both a rudimentary testicle and ovary. Fortunately, they are incapable of reproduction. The imperfect development and functioning of their sexual natures account for their feminine features and tone of voice and the absence of beard on their faces.

6. Sterilization, Its Effects and Advantages.

It consists of two very simple operations. A small incision is made on each side of the scrotum. Through these openings the spermatic cords are drawn. The two ducts, the vasa deferentia, are separated from the arteries and veins and are severed or clipped in such a manner that, when the spermatic cords are replaced in the scrotum, the ends of the severed ducts can not reunite. It will be observed that none of the sexual glands have been mutilated. They continue their functions as before. None of the secretions and sperm cells formed by the testes can leave the scrotum. All of the secretions of the testes are retained in the body. This nutritious secretion and the millions of sperm cells formed by the testes are retained in the scrotum, absorbed by the blood and assimilated by all parts of the body.

This operation is performed in a few states upon degenerate criminals, confirmed drunkards, incurable syphilitics, feeble-minded, the insane and the epileptics. The purpose of this operation is to prevent the unfit classes from reproducing their kind.

It is claimed by the advocates of this operation that the enforced retention of the sex life in the body leads to very noticeable and substantial improvements in the subjects. Should the state deem it advisable, the possibilities of fatherhood can be restored by a second operation reuniting the severed ends. This appears to be the most effective, the cheapest and the most merciful method of preventing the degenerate classes from reproducing their kind.

7. Can "Bed Wetting" Be Cured?

The child or more mature person afflicted with this trouble should drink little or nothing for supper and as little as possible before retiring. It usually occurs about one or two o'clock in the morning. Some older person should wake the child at eleven or twelve o'clock and encourage it to empty the bladder. In the case of an older person, he should use an alarm clock for that purpose. The trou-

ble often can be overcome in this way. Extreme cases will be more difficult to correct.

8. Can a Reduced or Small Testicle Be Enlarged?

The testes vary much in size in different men. Firmness and solidity are much more important than size. Where they are naturally small, there is no way of normally making them larger. When reduction in size is due to mumps, the secret sin or other forms of sexual excitement, a very slow improvement will be observed if the individual avoids all unnecessary sexual excitement. There are no safe appliances or medical remedies to be used in this case.

9. Can a Small, Atrophied Penis Be Enlarged or Restored?

This organ varies much in size in different men. The size is not a criterion of virility or sexual powers. Firmness and solidity are evidences of a healthy condition. As a rule, it is always best to let this apparent trouble alone, awaiting congenial marriage. Early marriage is advisable in such cases. If nature can correct this trouble, it will do the work best during a temperate married life. There is much unnecessary worry among young men in regard to the size of this organ. Where it is less

than four inches in the erect state, the vacuum treatment is the best. Regarding this treatment apply to some reliable specialist. Personally, we do not advise the use of it, except in the most extreme cases.

10. What Should Be Done for Crabs?

Secure a small quantity of mercury ointment from your druggist and apply it thoroughly once. Rub it on the affected parts well. It is a sure cure. No danger.

11. What Is a Cure for Herpes of the Genitals?

This disease is quite difficult to treat. It depends upon other conditions. Carbolated vaseline is an excellent palliative. Perfect cleanliness, and dusting the parts occasionally with boric acid is good.

12. What Should Be Done for Hydrocele?

See description and advice in another chapter. Where the testicle is quite large, a tightly fitting suspensory should be worn. Occasional tapping of the gland so as to remove the accumulated water. An operation in severe cases is generally successful.

13. What Is the Best Treatment for Enlarged Prostate?

Read the extended discussion of this disease in another chapter. There is nothing better

for prostatic irritation, the constant escape of semen, or an enlarged prostate than the slow injection of hot water into the rectum by means of a two-quart syringe with a short nozzle. The hot water has a very salutary effect upon the prostate, which lies near the rectum. The purpose of this treatment is not to cause a movement of the bowels. The treatment should be taken in the morning after a natural passage of the bowels. In most all cases this treatment will effect a cure if all causes of passion are avoided.

14. Are Occasional Emissions Natural?

Nearly all young men after they are seventeen have occasional emissions, one to four times a month. We have met with only a few healthy young men who have not had an emission. This is so nearly universal among young men that doctors consider an occasional emission natural.

15. Are Some Emissions Injurious?

An involuntary emission, not preceded by sexual excitement, is not injurious, but such an emission, preceded by sexual excitement, is injurious. In the first case few, if any, sperm cells are thrown off. In the second case, sex-

ual excitement sets free many sperm cells which are thrown off. The injury in this latter case is due to the sexual excitement that was responsible for the emission.

16. How Can One Prevent Too Frequent Emissions?

Such dietetic measures as not eating stimulating foods, discontinuing the use of tobacco, alcoholic drinks, with such hygienic measures as emptying the bowels and bladder before retiring, sleeping on the side and preventing constipation, will aid in the control of emissions. But the most important measure to be used is that of mental self-control. The cure in all cases will be gradual and the time required will depend upon the condition of the individual and his determination to live a pure life in thought and habit.

17. Would You Advise the Use of Medicine?

We have no confidence in drugs for seminal emissions or seminal weakness. No reliable doctor will recommend drugs in such cases. Sometimes the nervous system needs toning up. A good home doctor can often handle this phase of the case. Cheerfulness, hopefulness, purpose and keeping the mind steadily on something else is the best remedy.

18. How Does Food Affect the Secretion of Semen?

Eating either large quantities of food or very rich foods increases the secretion of the seminal vesicles, but has very little influence upon the secretions of the testes. Eating much and rich food increases the number of involuntary emissions. The secretions of the testicles are influenced almost entirely by sexual excitement.

19. When Is Circumcision Necessary?

When a male infant has a very long and tight prepuce it should be circumcised in babyhood. If the prepuce can be passed back in childhood and later, so that the glans can be kept clean, that is unnecessary. When the prepuce is very tight and frequently becomes inflamed because of uncleanness, circumcision would be advisable. Nervous diseases in small boys are best treated by circumcision. Treatment of venereal diseases often requires it. Slitting the prepuce on top is now frequent, instead of the old method of clipping off a part of it.

20. Effect of a Period of Self-Abuse on One's Offspring.

Perfect children are born of parents having a strong vitality. This vice weakens the vitality. If a young man has seriously injured his

nerves, vitality and health, he should seek to regain normal control before becoming a father, but in one or two years of abstinence from the habit, nature will restore the man so he can safely become a parent.

21. Should a Young Man Marry after Self-Abuse for Years?

It is always best for a young man who has practiced this vice for three, five or ten years to cease the habit for a year or two before marrying, but, if he has indulged only in a very limited way, postponement of marriage is not necessary.

22. Do You Advise Marriage to Remedy Weak Manhood?

We do not. One's wife and children have rights. He should bring himself under reasonable control, giving nature a year or two in which to restore his manhood. Marriage would likely mean excess and greater weakness.

23. Should a Young Man Sexually Weak Keep Company with Girls?

That is determined by the kind. Association with a perfectly pure girl, one who dresses modestly and deports herself well, will be very helpful to either a strong or weak man.

The suggestively dressed, the spooning, the fast girl will do him great injury.

24. Is Every Marriage Advisable?

The marriage of girls of sixteen or eighteen to boys of eighteen or twenty often results in injuries to both parents and offspring. Where only one of the parents is immature and the other is past maturity, no bad results may be observed. If both are immature, injury to the child will be inevitable. In either event the effects upon the immature parent can be only harmful. Stock breeders, after many years of breeding, have learned that the offspring from both immature and old parents are nearly always defective.

25. Would Continence, While Wife is Pregnant, Be Good for Husband?

The males among the lower animals all observe this law. The males are often separated from the females among our domestic fowls for many months, and both sexes are more thriving because of continence. If men were natural, this law would be universally recognized and observed. Inherited depravity is largely due to a violation of this law by our ancestors. Our acquired sensuality is due to years of wrong mental, mechanical and

social relations of our sex natures. Respecting the rights of the prospective mother, and of the unborn, and wholesome sex instruction from childhood to maturity will gradually restore man to natural sexual conditions.

26. Are Married Men Healthier than the Single?

Not necessarily. Where a single man indulges in no mental, mechanical or social abuse, in relation to sex, he will be as healthy and live as long as will the married man, who is ideal in his sex relations. The sexual abuse of the average married man is less than the average single man. This explains why single life appears to be less healthy than married life.

27. Why Married Women are Less Healthy than Single.

Sexual abuse among married women is greater than among single women. Sensual husbands are responsible for this. Married women can never be healthy and live long on an average while we have a double standard of morals—chastity for women and unchastity for men.

28. Why Is the Married Life the Ideal Life?

Man is a social being. He needs a companion. He is not complete in himself. He

represents only one-half of a social unit—is never quite at ease until he finds the other half, the complement of himself. The demand for companionship is inherent in the physical, social, mental and spiritual natures of men and women. Their constant association, mutual home interests and sacrifices for their children are very conducive to health, long life, social happiness, mental growth and spiritual attainments.

29. Relation of Sex to Blissful Courtship and Happy Marriage.

The sexual life forms the basis of these delightful experiences. Without the sex nature and the creative life these social relations would not be desired nor possible. The love and personal magnetism which draw the sexes together in agreeable friendship, delightful courtship, happy marriage, that harmonize their differences, blend their personalities and make the two one, are expressions of the sexual life. Any form of sexual dissipation lowers the tone of the sex life.

CONCLUSION

My dear reader, our message is before you. While we may differ as to some minor particu-

lars, we are agreed that the violation of the laws of sex is the most prolific source of wrecked manhood, and that a pure life is the only possible road to perfect manhood. We have endeavored to lead you to loathe and abhor all forms of sexual impurity and to form a purpose as lasting as life and strong as death, that you will never again violate the laws of purity. The attainment and maintenance of ideal manhood, the recovery from injured and wrecked manhood, the transmission of potential manhood and womanhood to your posterity, all depend absolutely upon your faithfulness to the principles of personal and social purity enunciated in this faithful but loving message. If the truths it presents keep one boy out of the pit of sensuality, lead one faltering man to form an undying purpose to become pure, or if just one man finds help, strength and life through faith in Christ, the author will have been amply compensated for his labor. It is a higher honor to wear the crown of pure manhood in this life than to wear the crown of an angel in the next life. Let our motto be: **WE CAN BE PURE, WE MUST BE PURE, WE WILL BE PURE.**

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